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ABSTRACT

This handbook describes the background, characteristics, and education and language needs of Vietnamese-speaking students in the United States. The handbook was designed to increase understanding of the Vietnamese language and culture among bilingual education specialists and other school personnel, especially in the California public schools. Section 1 describes patterns of Vietnamese immigration and settlement in the United States, particularly in California; the nature and quality of the immigrants' education in Vietnam; and their attitudes toward education in Vietnam. Section 2 discusses literacy programs in Vietnam, Vietnamese attitudes toward literacy, and patterns of English and Vietnamese usage among the Vietnamese in California. Section 3 analyzes the linguistic characteristics of and cultural influences on the Vietnamese language, and their implications for English instruction for Vietnamese in California. Section 4 discusses instructional and curricular strategies for Vietnamese students with limited English-speaking ability. Appendices include lists of references, educational and community resources, enrollment data on Vietnamese-speaking students in California school districts, and a Vietnamese linguistic table. (Author/MJL)

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ED228335

A HANDBOOK

for

TEACHING VIETNAMESE-SPEAKING STUDENTS

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PREFACE

Never in California's history has there been a larger number of language minority students of Asian and other minority backgrounds enrolled in our public schools. Of the 431,443 identified pupils of limited English proficiency in California, more than 20 percent are from the following language groups: Vietnamese, Cantonese, Korean, Pilipino, Mandarin, Japanese, Portuguese, Ilocano, Punjabi, Armenian, Laotian, Cambodian, and Samoan.

The rapid increase of these minority language populations poses significant challenges to California school districts, for there have been insufficient bilingual resources to assist these children. To meet this need, the Department of Education, Office of Bilingual Bicultural Education, developed a series of handbooks designed to assist bilingual/ESL teachers, counselors, school administrators, and teacher training institutions in establishing programmatic, curricular, and instructional policies. These handbooks address the unique historical, sociocultural, and linguistic characteristics of each group. They also provide educational resources such as community organizations and classroom instructional materials. It is the department's hope that these handbooks will help all of us improve educational services to language minority children.

ACKNOWLEDGMENTS

The California State Department of Education wishes to recognize the many individuals who assisted in completing this handbook. The Facilitator, Vida Van Brunt, NOD-LAU Center, San Diego, worked closely with the Project Team in keeping the handbook on schedule and in making many adjustments to the drafts. The Language Group Representatives, Te D. Huynh, California State University, Long Beach; Chuong Le, San Francisco Unified School District; and Xuan C. Tran, Bilingual Education Service Center, San Diego, wrote sections of the handbook and did research that was necessary in completing the sections. Hai T. Tran, Midwest LAU Center, Milwaukee, the Language Specialist, and Hoa D. Nguyen, Southern Illinois University at Carbondale, the Content Reviewer, played an important role in ensuring the accuracy and completeness of the handbook. Space does not permit listing the many interested members of the language group community and the wider public who made invaluable suggestions for improving each draft.

Recognition is also due to the Asian and Minority Language Group Project Team of the Office of Bilingual Bicultural Education (David P. Dolson, Chong K. Park, Van Le, and Peter Wang) who saw the need for the handbooks, organized an effective mechanism for them, provided guidelines during the writing of each draft, and edited each handbook for publication. The Project Team in particular recognizes David P. Dolson and Van Le whose research, writing, and editing of the Vietnamese handbook were key to its eventual publication. During the development of this handbook, the Project was managed by Tomas Lopez, former Assistant Chief, Office of Bilingual Bicultural Education. The Project Team's high expectations and perseverance were critical to the completion of the handbooks.

The Department acknowledges the following specialists who assisted the teams at the beginning of the Project in May 1980: Eleanor W. Thonis, Wheatland Elementary School District; Benjamin K. T'sou, University of Hong Kong; and Lily Wong-Fillmore, University of California, Berkeley.

Particular appreciation is due Mary G. McDonald, former Director of the BABEL LAU Center in Oakland, and Alberto M. Ochoa, Director of the NOD-LAU Center in San Diego for their support in the initial development of the Asian and Minority Language Group Project and in providing staff assistance to selected teams.

Special gratitude is also extended to Charles Leyba, Director, Evaluation, Dissemination and Assessment Center, California State University, Los Angeles, who published the handbooks. The Department is grateful to Mary Spencer, Americas Behavioral Research Corporation, San Francisco, and Barbara Merino, University of California, Davis, for their untiring efforts in editing the handbooks.

While each handbook benefited from the assistance of many individuals, final responsibility for the handbook rests with the Office of Bilingual Bicultural Education, California State Department of Education.

Daniel D. Holt
Asian and Minority Language
Group Project Team Leader

FOREWORD

Purpose

This handbook was developed as part of the Asian and Minority Language Group Project in the Office of Bilingual Bicultural Education, California State Department of Education. Designed to assist school districts in providing effective bilingual education services to students from Asian and minority language groups, the Project identified as its first major activity the development of handbooks for selected Asian and minority language groups.

This is one of several handbooks developed by the Project. Their purpose is to increase school district's and school site personnel's understanding of selected Asian and minority language groups. They have been carefully designed for use by bilingual education specialists as well as administrators and teachers who have more general responsibilities for the education of students.

The first parts of the handbook address general background factors regarding the language group: immigration history, educational background, and sociocultural factors. The remainder deals with more specific information regarding the student's language and appropriate program offerings that will promote the student's academic achievement.

Theoretical Background

This handbook is complemented by another publication developed by the Office of Bilingual Bicultural Education: *Schooling and Language Minority Students: A Theoretical Framework*,* which provides extensive information regarding bilingual education theory and practice. It also outlines basic principles underlying successful bilingual education programs and suggests a variety of implementation strategies.

The analyses and illustrations in the *Theoretical Framework* are not specific to particular language groups. Rather, the *Theoretical Framework* provides a way of conceptualizing and organizing appropriate program services based on program goals, available resources, community background factors, and student characteristics.

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*Information regarding this publication is available from the Evaluation, Dissemination and Assessment Center, California State University, Los Angeles, 5151 State University Drive, Los Angeles, CA 90032.

This handbook and others in the Project are designed to assist school district personnel in better understanding specific Asian and minority language group communities and individual students who come from those communities. Use of the handbook, in conjunction with the *Theoretical Framework*, should result in program services that are more appropriately suited to the needs of individual students that are consistent with California's bilingual education law.

Development of the Handbook

During the past three years, California has experienced a dramatic increase in the number of immigrants from Asia and other parts of the world. For example, the 1982 Language Census indicated that Vietnamese students who are of limited English proficiency (LEP) increased 273 percent from 1979, from 7,426 to 27,733. Cantonese-speaking LEP students increased from 7,219 in 1979 to 16,096 in 1982, a 123 percent increase. Based on the 1982 Language Census, LEP students from Asian and other minority language groups (excluding Spanish-speaking students) total approximately 89,000 (21 percent) of the 431,443 LEP students identified in California.

In response to these changes, the Asian and Minority Language Group Project Team of the Office of Bilingual Bicultural Education (OBBE) began development of this handbook in January, 1980. It went through several drafts and was reviewed by teachers, linguists, and members of the language group community before publication. Every effort has been made to create a handbook useful to bilingual educators as well as to teachers and administrators holding other responsibilities for the education of Asian and minority groups.

An *ad hoc* committee representing 13 Asian and other minority language groups identified five key areas where information would be useful to school districts. Each of the handbooks has been developed along these areas. The first sections of the handbook are designed to provide a general understanding of the social and educational background of the language group and of its history of immigration to the United States. The final sections on linguistics and program development are designed for bilingual educators who are designing appropriate curriculum and instruction for LEP students. The appendices provide a variety of available resources for the education of students of the language group.

In spite of extensive work done by many individuals, this handbook should be regarded as a first edition. As time and resources permit, efforts will be made to refine it. It is difficult in one volume to depict the uniqueness and heterogeneity that characterize the language group. The reader should recognize that any language group is complex and diverse, with individual members and generations

having a variety of needs and characteristics based on different experiences in America and in their native countries.

This handbook has been developed in coordination with several other documents published by the OBBE. As stated, the research and evaluation information presented in the *Theoretical Framework* forms the basis for the theoretical and philosophical as well as the pedagogical positions taken in the Asian and minority language handbooks.

This handbook represents an initial attempt to generally describe the needs and characteristics of the language minority groups. Much more research and developmental work needs to be done by all who are responsible for ensuring the successful adjustment to America by the Asian and minority language groups.

Guillermo Lopez, Chief
Office of Bilingual
Bicultural Education

NOTE TO READERS

This handbook is divided into five sections. Each section is designed for administrators, teachers, and other instructional personnel. The following lists some of the potential uses for these sections.

Overview of the Language Group

Developing positive attitudes toward the language group by understanding general factors related to the group's experience in California.

Developing continuity in the immigrating students' education by realizing various aspects of their socioeducational experiences in the native country.

Improving parent and community participation by knowing more about the group's attitudes toward schooling.

Developing staff recruitment strategies by understanding the educational background of the immigrating adults.

Historical and Sociocultural Factors Concerning the Language Group

Developing effective curricular and instructional approaches by understanding how education in the native country deals with literacy and language arts.

Improving English instruction by understanding what contact, if any, students have had with English in the native country.

Promoting native language development by knowing how the native language is reinforced in the home and community in California.

Linguistic Characteristics of the Language

Creating native language development activities by knowing more about the linguistic aspects of the language.

Improving English language instruction by understanding some of the similarities and differences between English and the native language.

Recommended Instructional and Curricular Strategies for Language Development

Improving native language and English instruction by better understanding the theoretical bases for bilingual instruction.

Improving native language instruction in the United States by knowing how the native language is taught in the native country.

Improving native language and English instruction by realizing how to manage the student's contact in the United States with both languages in the school and community.

Improving academic performance by understanding the role of the native language in formal schooling contexts.

Appendices

Selecting materials necessary for language arts and other curricular areas.

Developing constructive relationships with community organizations and media services related to curriculum and instruction.

Creating liaisons with other districts in California by knowing where students of the language group are concentrated.

Using terms that are associated with the language group and educational services to support it.

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OVERVIEW OF THE VIETNAMESE LANGUAGE GROUP

History of Immigration

When did immigration to the United States begin? When did immigration to California begin? What was the pattern of immigration to California?

Vietnamese immigration to the United States is recent. Before 1975, there were very few Vietnamese living in the United States. To most Vietnamese the United States was a distant and unknown country. They were deeply attached to their native soil and did not want to settle overseas. Those adventurous enough to seek a new life abroad were often not permitted to emigrate. It was also very difficult to obtain an immigrant visa to this country.

In April, 1975, when South Vietnam was about to fall to North Vietnam, hundreds of thousands of Vietnamese fled the country. About 150,000 Vietnamese were evacuated by the American armed forces and brought to the United States. This was the first wave of Vietnamese immigration to this country. These refugees consisted mainly of remnants of the Vietnamese armed forces; high-ranking Saigon government officials; United States government employees; and professionals such as physicians, attorneys, engineers, and teachers. As they belonged to the upper and middle classes, the children of the first wave of Vietnamese immigrants generally had good educational backgrounds. Their formal education in Vietnam put great emphasis on academic subjects and, at the high school level, on foreign language instruction, usually English and French.

Since the communist takeover of South Vietnam, the harsh policies of the new regime have forced hundreds of thousands of Vietnamese to flee the country. Many took to sea in small boats, wandering at the mercy of the elements, starvation, thirst, and pirates. Some 40 percent of the "boat people" perished at sea. Those who survived experienced much hardship, frustration, and humiliation before they were given temporary asylum in such countries as Thailand, Malaysia, or Indonesia. A substantial number of boat people were fortunate enough to enter the United States in a second wave of Vietnamese immigration which continues to this date.

During the period of mid-1978 to the end of 1979, when the government expelled Chinese-ethnic people from Vietnam, Vietnamese immigration consisted mostly of civilians and Vietnamese of Chinese descent who were bilingual in Vietnamese and Cantonese. Since 1980, most immigrants have been Vietnamese speakers coming not only from South Vietnam but also from North Vietnam.

Second-wave refugees belong primarily to the lower socio-economic class. In general, Vietnamese children of the second wave of immigrants have had little or no education and lack basic skills. Those who have had some education have been without adequate schooling since April, 1975. Most of these students are non-English proficient; many are illiterate in their own language.

California has become the permanent home of a great number of Vietnamese immigrants who were attracted to the mild climate, its large population of Asian descent, and opportunities for employment. Another reason for the high concentration of Vietnamese in California is that first-wave refugees usually sponsor second-wave refugees.

How many Vietnamese-speaking people have immigrated to the United States? How many have immigrated to California? Where are they principally located?

As of August, 1982, the total number of Vietnamese living in the United States was estimated at about 525,000. California is the state with the largest concentration of Vietnamese, followed by Texas and Florida. Vietnamese reside throughout the country, even in United States territories such as Guam. About 260,100 Vietnamese live in California, with large concentrations in San Francisco, San Jose, and Sacramento in the North and in Los Angeles, Orange County, and San Diego in the South.

What are some of the reasons for this immigration?

The first wave of Vietnamese immigrants were motivated, generally, by the desire to escape political persecution. They feared repression and retaliation by the new regime and the loss of basic freedoms, especially the freedom to own property and worship. Harsh realities of life under the new regime such as "re-education camps," "new economic zones," political indoctrination, and economic depression prompted the second wave of Vietnamese immigration. They hoped to find a free and decent life for themselves and their children.

Education in Vietnam

What is the depth and quality of the education that Vietnamese immigrant students have received in Vietnam?

In Vietnam, in recent years, the school day was on double session because of insufficient facilities, teachers, and the tremendously large school population. Elementary schools started at 7:30 a.m. and ended at 11:30 a.m.; the afternoon shift started at 1:00 p.m. and ended at 5:00 p.m. At secondary schools, the morning shift lasted four hours and the afternoon shift lasted three hours.

Since 1975, class size, in theory, has been 50 students; but, in practice, class size may be much larger due to inadequate building facilities and teacher shortages. Classroom enrollments at elementary schools ranged from 30 to 60 students per room. The 30-student class size was established only at a small number of private schools, which demanded high fees and tuitions. Secondary public schools have had enrollments of 50 to 60 students. Class size at private schools varied from 50 to 80 students. Before 1976, private schools in large cities played a very important role in education. These schools served mostly secondary students. Some schools enrolled as many as 7,000 to 10,000 students.

Measurement of academic achievement was obtained by both official and unofficial examinations. Unofficial exams included semester exams or tests administered by the school. Official exams, known as the Baccalaureate Exams, were high school graduation exams held nationally on an annual basis. Failure on this exam meant a closed door to higher education.

Admission to elementary and secondary schools was based on the age and educational background of the student. Private schools tended to be more flexible than public schools. Most public schools in large cities demanded strict age requirements and high academic performance. In private schools, class-level placement was determined by the student's level of knowledge, not by age. As a result, seventeen-year-olds might be found in grades six through eleven in provincial and rural schools.

Most students walked to school in Vietnam. Very few students traveled by public bus, but a great number rode bicycles or motorcycles. Parents furnished school supplies, books, and transportation money.

In both North and South Vietnam before 1975, primary education was compulsory, in principle, for all children from age five through the five primary school grades. Upon completion of elementary school, students were expected to read simple texts; write short descriptive compositions, know the four mathematical operations and some fractions; and have basic notions of civics, physics, and personal health care. Some schools had physical education classes, but usually there were neither facilities nor personnel to offer sports programs.

In war-affected rural areas, many children did not complete the required program. They barely knew how to read and write and lacked a sound academic background for high school.

The high school curriculum in South Vietnam before the fall of Saigon in 1975, emphasized academic subjects at the expense of extracurricular activities such as sports. Vocational training was limited to a few big cities with technical or fine arts schools.

In communist-controlled areas during the war years, and all over the country since the communist takeover, indoctrination activities have been stressed. At primary and secondary schools, under both communist and non-communist regimes, Vietnamese students are unfamiliar with writing term papers, although they are commonly avid readers.

Those Vietnamese students who have entered the United States since 1975 can be expected to have rather poor academic backgrounds for their ages, resulting from various changes--political, economic, social, and educational--that have beset Vietnam.

What proportion of the California immigrants are trained and/or experienced teachers in elementary and secondary education?

According to one recent study (California State Department of Education, 1982), school districts reported the employment of 65 bilingual Vietnamese teachers and 313 bilingual aides. Only 16 of the bilingual teachers were actually working in Vietnamese/English bilingual classrooms. It was estimated that at least 124 additional bilingual Vietnamese teachers were needed to meet state bilingual education requirements.

It is believed that about 1.3 percent of all Vietnamese immigrants were schoolteachers in their homeland. Informal reports from school districts indicate that most vacancies for Vietnamese-speaking teachers are being filled by individuals who were educators in Vietnam.

How do parents view the role of education? How do they rate the relative importance of education?

Vietnamese parents value education. They see it as a means to prepare for life and to train a child to become a complete person, a person of knowledge and manners. They regard illiteracy as shameful. When parents talk to each other about their children, the most common topic is education: what grade levels they are in and how well they perform academically. Vietnamese esteem intellectuals. Parents, especially the educated, would like their children to become intellectual professionals. They believe that better education and higher university degrees mean better opportunities for social advancement and employment.

Education, as conceived by Vietnamese parents, means more than the acquisition of mere academic knowledge. It should also provide moral guidance. The student is supposed to be taught social propriety for proper behavior at home, school, and in the community. By proper behavior, it is understood that the child is expected to show respect for, and rational obedience to, parents, teachers, and elder-

ly persons; to behave reasonably *vis-à-vis* siblings and peers; and to behave acceptably in the community. Vietnamese parents expect an all-around education for their children. Their deepest aspirations have always been to see their offspring grow up to be well-educated and of high moral standards. A good education and an elevated sense of ethics rank above all other social values and considerations.

What are the attitudes of Vietnamese adults and parents toward involvement in the public education of Vietnamese students?

Vietnamese adults value and enthusiastically support public education over any other public service for their children. Parents believe that education determines their children's future and see the school as an effective agent for preparing their children for life. However, Vietnamese parents' attitude toward involvement in public education appears passive to most teachers and administrators. Very few parents join parent advisory committees and even fewer participate in school activity programs. They are often reluctant to voice their concerns and discuss educational issues with teachers and administrators.

Three factors are thought to account for this attitude. First, many Vietnamese parents believe that educational matters should be left to teachers and administrators, who, in their opinion, are professionals in educational practice and management. Second, Vietnamese parents, as recent immigrants to the United States, are primarily concerned with economic survival. Third, parents face a language barrier with English-speaking school personnel.

In order to get parents involved in public education, the school district personnel should develop and carry out a community liaison plan. The plan should concentrate its efforts on the following tasks:

1. Informing parents of their children's school program, its goals, and activities;

2. Convincing parents that their involvement is necessary to achieve the quality education they want for their children;

3. Encouraging parents to express their views regarding their children's education;

4. Maintaining frequent contacts and occasional visits with parents;

5. Offering parents services such as helping them prepare for United States citizenship and giving orientations to life in the United States;

6. Including parents on advisory committees;

7. Encouraging students to ask their parents to participate in school activities and programs;

8. Promoting home activities between parents and students that better prepare children for school studies;

9. Explaining the role of Vietnamese in the educational development of Vietnamese-speaking students; and

10. Describing the process of English language acquisition to parents.

HISTORICAL AND SOCIOCULTURAL FACTORS CONCERNING THE VIETNAMESE LANGUAGE

Factors in Vietnam

What is the literacy rate in Vietnam?

Currently, little information is available on the literacy rate in Vietnam; however, the literacy rate in South Vietnam is reported at 75 percent (Overseas Development Council, 1980). According to some Vietnamese educators, children are considered literate at about the third-grade level in Vietnam. At that time, they are able to read simple texts, take dictation, and write simple descriptions in Vietnamese.

What are the attitudes in Vietnam toward literacy skills?

The Vietnamese highly respect learning in general and literate people in particular. This is evidenced in the educational system that has been maintained, a system emphasizing academic subjects. Another indicator of the importance placed upon literacy is the extent to which reading is a favorite pastime among the working class Vietnamese as well as those of higher economic status. Here in America, the Vietnamese people continue to demonstrate this awareness of the need for highly developed literacy skills.

When are students taught to read and write Vietnamese? What do students read for enjoyment? How do students use writing skills?

Vietnamese students are taught to read in the first grade. This is preceded by familiarization with the alphabet in kindergarten. The choice of reading matter selected by Vietnamese children depends on their grade and age. Fairy tales, folk tales, and books especially written for children are most generally chosen by elementary school students. High school students usually select novels, short stories, and poetry. Currently, the Kung Fu style of martial arts is a popular topic.

Students use their writing skill to make handwritten magazines, copy poetry for reading, or compose poems for classmates and/or teachers. Students also exchange notebooks in which they write "best wishes" or express their feelings as a token of friendship just before summer vacation. Writing skills are emphasized in examinations. Throughout much of the educational system, essay examinations are used. Also, certain jobs, especially with the government, require well-developed writing and composition skills.

What are the attitudes in Vietnam toward well-developed oral skills in Vietnamese? How does the school system deal with oral language development?

Up until 1965, students at junior and senior high levels in Vietnamese schools were required to take oral examinations at the end of the year; however, the overwhelming number of candidates forced this practice to be eliminated, although the examinations were still considered important. It was simply logistically impossible to accommodate the 200,000 or more students eligible for the exam.

Oral skills in the Vietnamese child's own language are stressed at an early age, especially in the home where parents and grandparents usually tell or read stories, recite poetry, and discuss cultural traditions common to Vietnamese home life. Oral training often placed great emphasis on auditory discrimination between certain sounds. Illiterate Vietnamese from some areas of the north would substitute /t/ for /ʧ/ (*con trâu* pronounced as *con "tâu"*), /n/ for /l/ (*tăm lõng* pronounced as *tăm nõng*), and /t'/ for /ʃ/ (*làm sao* pronounced as *năm thao*). Substitutions are also common with such sounds as /t/ (*con trâu* pronounced as *con châu*) and /ʃ/ (*ngồi sao* pronounced as *ngồi xao*).

When do students in Vietnam begin to learn English? What are the goals of English education in Vietnam?

Vietnamese children do not study foreign languages at the elementary level. Upon entering junior high school, students select (as a mandatory subject) one foreign language, usually English or French. They study this language for seven years. After completion of middle school, liberal arts majors are required to study a second foreign language until graduation. Most Vietnamese high school students select English, which is the recognized "international" language widely used in science and business.

Learning English provides students with a broader knowledge of other peoples in terms of language, culture, and civilization, and enables them to read English literature upon entering the university. Consequently, more emphasis is placed on reading comprehension and writing skills than on listening and speaking abilities. By the time they graduate from high school, Vietnamese students are able to read and understand simple texts in English, although they cannot communicate well orally.

Due to the presence of large numbers of American troops and civilians during the years of the United States' involvement in Vietnam, and also because of Vietnam's diplomatic relations with other English-speaking countries, English education met the needs of international diplomacy. Casual observations of Vietnamese twelfth graders who studied English as an initial foreign language showed that a high percent of science and math majors had a large English vocabu-

lary and had mastered basic English structures for reading and writing. Those twelfth graders whose major was Language and Literature were expected to master practically all English structures and to write descriptive, narrative, and expository compositions.

In what spheres or domains is English used in Vietnam?

During 1964-1975, the Vietnamese used English increasingly in military, diplomatic, business, and educational spheres. The Vietnam war necessitated English communication between South Vietnam and its allied troops, both in their military activities and in other daily contacts. In the field of foreign affairs, English was a vehicle of communication with most of the nations that had diplomatic relations with South Vietnam. English was also a language of business in South Vietnam, which traded with foreign companies and corporations. Its most extensive use was in education, with English curricula prescribed for high schools, universities, and English schools. This enabled many Vietnamese intellectuals to read newspapers and magazines such as the *Saigon Post*, *Newsweek*, and *Time*.

Factors in California

Within the Vietnamese community, where might students have contact with English before and/or outside their school experience?

Many Vietnamese students are exposed to English within the community. Preschool-age children hear English within the family if their older siblings bring home the English they learn at school. A number of parents teach English to their preschool children and tutor their school-age children. Vietnamese children are exposed to English in their daily contact with English-speaking children in the neighborhood, recreational areas, places of worship, and shopping centers. Radio and television shows bring Vietnamese students into constant contact with the English language.

What kinds of systems do Vietnamese use in their communities to develop children's Vietnamese language skills? How are Vietnamese institutions involved in this effort?

With their deep concern, Vietnamese communities have initiated different programs to help children develop and maintain their native language skills. Weekly radio broadcasts (e.g., FM 107 in Los Angeles) last from 30 minutes to one hour and are aimed both at information and language development. Publications, including instructional books, stories, novels, newspapers, and magazines, contribute considerably to the development of the Vietnamese language skills (see Appendices). Vietnamese instructional programs, usually commu-

nity sponsored, provide lessons in reading and writing for individuals or small groups.

In which community sectors is Vietnamese used?

Unlike most other immigrant groups present in the United States for several generations, almost all Vietnamese are first-generation immigrants. They have been striving hard to acquire English and adjust to the American cultural environment, but English is their second language. They continue to use Vietnamese for communication among themselves when the situation does not require English.

Vietnamese is the main language of communication in business or community meetings among Vietnamese immigrants. In areas where there are large concentrations of Vietnamese--for example, Los Angeles, Orange County, San Francisco, and San Jose--special religious services (of the Buddhist, Catholic, and Protestant churches) are conducted in Vietnamese. Periodicals, magazines, and books published in Vietnamese are thriving, especially in California.

The will to preserve the Vietnamese language is as strong as the desire to master English to perfection. Since Vietnamese instruction is not commonly available in public schools, some Vietnamese communities, in Orange County, Los Angeles, and San Jose in particular, have organized special classes on Saturdays for this purpose. These classes are conducted by volunteers, usually parents or college students. In these classes, Vietnamese children are taught to read and write Vietnamese. In addition, Vietnamese history and some other subjects such as mathematics and science are also taught, using Vietnamese as the medium of instruction. But, because of limited resources, these efforts often do not meet the total needs of Vietnamese children. Vietnamese parents are very anxious to see school districts provide their children with bilingual education programs that will meet their unique needs and at the same time help them enter the mainstream of American society.

LINGUISTIC CHARACTERISTICS OF THE VIETNAMESE LANGUAGE

To what family of languages does Vietnamese belong? What other languages have a similar grammar, syntax, and phonology?

Like the ethnic origin of the Vietnamese people, the genetic relationship of the Vietnamese language is still a matter of controversy. There are several theories on the genetic relationship of Vietnamese, but none is supported by conclusive research evidence based on a comprehensive comparative analysis of phonological, grammatical, and lexical structures of Vietnamese and other Asian languages. The oldest and the least plausible theory is that Vietnamese belongs to the Sino-Tibetan language family. This is based on the tone system commonly shared by Vietnamese and Chinese and the high percentage of Chinese loan words in the Vietnamese lexicon. A French linguist (Maspero, 1952) maintains that Vietnamese belongs to the Thai family whose members are all tone languages. Another French scholar (Przyluski, 1924) believes that Vietnamese is a member of the Mon Khmer family whose members are not tone languages and are characterized by the use of infixes and prefixes as grammatical devices. This theory was supported by Haudricourt (1942) and Pittman *et al.* (1977). A Vietnamese writer (Bình, 1972) contends that Vietnamese is a member of the Malayo-Polynesian family. Recent research puts Vietnamese and its sister language, Muong (spoken in the midlands of North and Central Vietnam), in the large Austroasiatic family. This family also includes Mon-Khmer languages, represented by Mon, spoken in Burma and Khmer, the language of Cambodia or Kampuchea.

Vietnamese is a language that is not mutually intelligible with any other language. There are, however, certain linguistic features that are superficially similar to those of some other languages. From the phonological point of view, Vietnamese is a tone language as are Thai and Chinese. In Vietnamese, most words can be pronounced with different tones to express different meanings. Like Thai, Lao, and Chinese, Vietnamese is a monosyllabic language. In this case, "monosyllabic" does not mean that Vietnamese consists uniquely of one-syllable words. Polysyllabic words exist in Vietnamese just as there are one-syllable words in French and English that are considered polysyllabic languages. Monosyllabism is recognized by the articulatory manner of syllables in connected speech. In a monosyllabic language, the syllables are articulated as independent units. There may be open junctures between syllables, even between syllables of a polysyllabic word (e.g., *đuổi-uổi* is pronounced */dɯ̛i + ɯ̛i/* and not */dɯ̛iɯ̛i/*). In a polysyllabic language, different syllables of the same word are pronounced as one unit. Pauses between syllables belonging to the same word are not permitted because they will render the word unintelligible (e.g., "table" is pronounced */teibl/* not */tei + bl/*).

From the morphological point of view, Vietnamese is an isolating language as are Thai, Chinese, and Lao. Vietnamese words do not change their morphology to express grammatical categories such as gender, number, tense, case, or mood. Since words are invariable, there are no prefixes, suffixes, or conjugation in Vietnamese. In syntax, Vietnamese is more similar to Thai, Lao, or Malay than to Chinese. The order of words in structure of modification and possessive relationships in Vietnamese is quite different from the order of words in those structures in Chinese. Vietnamese word order is more similar to Thai, Lao, or Malay than to Chinese. In a structure of modification, the modifying adjective (or noun) usually follows the modified element: "house + white" instead of "white + house" and "mountain + fire" for "volcano." Likewise, the possessive relationship is expressed by the owner or possessor following the thing possessed: "car + I" for "my car" and "car + uncle + I" for "my uncle's car."

From the lexical point of view, Vietnamese contains a substantial number of words borrowed from Cambodian, Malay, Thai, and Chinese. Chinese provides a high percentage of loan words to Vietnamese.

In spite of certain similarities with some other languages, Vietnamese is a separate language whose linguistic system differs from those of Indo-European languages as well as from those of other Asian languages. Additional research is still needed to enable us to come to a conclusive theory of the genetic origins of Vietnamese.

What is the distribution of language and dialects in Vietnam?

Which dialects or varieties are mutually unintelligible? Except for ethnic minorities living in the highlands, all Vietnamese speak the same language. This language, Vietnamese, is spoken by about 45 million people. Outside Vietnam, Vietnamese is spoken by about one million Vietnamese immigrants living in different parts of the world, especially the United States, France, Canada, and Australia.

What social conflicts have resulted from competing dialects or languages? Vietnamese is diversified into regional dialects or varieties (the term "dialect" is used here in its scientific form devoid of any derogatory connotation), which differ from one another both phonologically and lexically. These differences do not, however, prevent Vietnamese people from understanding one another. The situation is comparable to English, which has British, American, Australian, and Canadian varieties.

What dialects or varieties have implications for instruction? As a result of the historical, political, and social evolution of Vietnamese society during the last few centuries, Vietnamese does not

have a standard prestige dialect that is considered the national language to be used in social intercourse and taught at school at the expense of other dialects (as is the case of Parisian French or Castilian Spanish). It is commonly said that Vietnamese consists of three main regional dialects: Northern, Central, and Southern dialects. Phonological differences between these dialects are so marked (differences in vowels, consonants, and tones) that it is possible to identify the speaker as belonging to the Northern, Central, or Southern part of the country. These three main regional dialects are, in fact, generalizations, for within each dialect there are several subdialects.

None of these dialects claims the status of a national language, and speakers of each dialect do not attempt to force speakers of other dialects to conform to their own linguistic standards. However, often subconsciously but sometimes overtly, speakers of one dialect of Vietnamese consider other dialects unnatural, quaint, or even "provincial."

The acceptance of language varieties in Vietnamese is a matter of fact. The language taught in the classroom is the teacher's dialect. Althought teachers and students may not use the same dialect, generally there is no communication problem and no conflict because each will use and preserve his or her own dialect while trying to adjust to the dialect of the others.

What specific grammatical, syntactical, and phonological characteristics make Vietnamese different from English?

Phonology. Phonologically, Vietnamese is a monosyllabic and tonal language in contrast to the polysyllabic and intonational nature of English. Tone is different from intonation. The former consists of pitch changes within a word that affects its lexical meaning; the latter refers to pitch changes within a sentence (that may consist of only one word). Intonation can change only the grammatical or attitudinal value of a sentence but cannot change the lexical meaning of its constituent words (compare English "yes" with a falling tone expressing straightforward agreement and "yes" with a falling-rising tone expressing agreement with some reservation and *Có* meaning "to have" and *Cỏ* meaning "grass"). Besides pitch, other phonetic features contribute to the making of intonation such as stress, juncture, or syllable duration.

The three main factors in a Vietnamese tone are pitch height, pitch contour, and glottal stricture. Tones are not uniform in the three main dialects of Vietnamese. While the Northern dialect has six tones, the Central and Southern dialects have only five. In some dialects, there are only four tones. The same tone phoneme (or to-

neme) may have markedly different phonetic characteristics in different dialects. The six-tone phonemes in Vietnamese are:

1. The *level tone* (*thanh không*). This tone is characterized by its static nature. The pitch is high in the Northern and Southern dialects and medium in the Central dialect. Examples: *ma* (ghost) and *la* (shout).

2. The *breathy falling tone* (*thanh huyền*). This tone is also characterized by pitch change. It starts from a medium level and ends at a relatively lower level. Examples: *mà* (but) and *là* (to be).

3. The *falling-rising tone* (*thanh hỏi*). This tone is characterized by pitch change and glottal stricture. It starts from a medium level, then drops rather abruptly and finally rises to a higher level. This tone is characteristic of the Northern dialect. Examples: *mả* (tomb) and *lả* in *mệt lả* (exhausted).

4. The *creaky rising tone* (*thanh ngã*). This tone is also characterized by pitch change and glottal stricture. It starts at a medium level and ends at a relatively higher level. In the Southern dialect, the glottal stricture is less pronounced than in other dialects. Examples: *mã* (horse: a Sino-Vietnamese bound morpheme) and *lã* in *nước lã* (plain water).

5. The *low falling tone* (*thanh nặng*). This tone is characterized by pitch change. It starts at a low level and ends at a lower level. In the Norther dialect, there is a glottal stricture that does not occur in the other dialects. Examples: *mạ* (young rice plant) and *lạ* (stranger).

6. The *breathy rising tone* (*thanh sắc*). This tone is characterized by pitch change. It starts at a high or medium level and glides upward to a higher level. Examples: *má* (cheek) and *lá* (leaf).

Because of tones, intonation has a limited role in Vietnamese. The affirmative sentence is usually associated with a sustained or falling intonation contour, while the rising intonation contour is usually indicative of the interrogative sentence. This contrasts with English in which the same sentence type may have different intonation patterns to express a speaker's different attitudes.

Stress does not have any phonemic value in Vietnamese. Unlike tone, stress cannot change the lexical or grammatical value of words. Of course, different words in a sentence and, for polysyllabic words,

different syllables receive different degrees of stress. However, the meaning of words will not be affected if stress is modified. Stress has only a phonetic value in Vietnamese. It does not constitute a class of phonemes in Vietnamese as it does in English in which the change of stress may change or distort a word's meaning and affect its intelligibility. Generally speaking, Vietnamese has 34 segmental phonemes consisting of vowels, semivowels, and consonants. The number and nature of these phonemes vary slightly from one dialect to another.

There are 11 vowels existing in almost all Vietnamese dialects. These include four front vowels, which are all unrounded; five back vowels, three of which are rounded and two unrounded; and two central vowels, which are unrounded. [Note: the phonetic notation used here is a slightly modified version of the International Phonetic Alphabet (IPA).]

Front Vowels	*Back Vowels*
/i/ in *bi* (marbles)	/u/ in *ngu* (stupid)
/e/ in *lê* (pear)	/o/ in *khô* (dry)
/ɛ/ in *nghe* (to hear)	/ɔ/ in *to* (big)
/a/ in *ba* (three)	/w/ in *thư* (letter)
	/ɤ/ in *mơ* (dream)

Central Vowels

/ɐ/ in *măng* (bamboo shoot)
/ʌ/ in *dân* (citizen)

The Vietnamese vowel system is diagrammed in Table A (see Appendix 6).

Except for central vowels, which cannot occur in the final position and as independent units, all Vietnamese vowels can occur initially, medially, or as independent meaningful units with any of the tones. They can occur in clusters to form diphthongs and triphthongs. In those clusters, one or two of the vowels will have a glide quality characteristic of the semivowels. Vietnamese is rich in diphthongs and triphthongs. There are 25 diphthongs (both of the closing and widening types) and 7 triphthongs.

Vietnamese has 23 consonants. Consonants present less uniformity among the dialects than vowels. Certain consonants exist in one dialect as a separate phoneme but not in some others. All Vietnamese consonants [except the allophone (p)] occur in the initial position, but few consonants occur in the final position. There are only ten final consonants in Vietnamese (/p, t, k, c, kp, m, n, ŋ, ɲ, ŋm/). In contrast with English, Vietnamese consonants do not occur in clus-

ters, whether initially or finally.[1] For a complete description of Vietnamese consonants, see Tables B and C (Appendix 6).

Morphology and Syntax. Unlike English, Vietnamese is an uninflected language. Vietnamese words do not change their forms to express grammatical categories by way of suffixes. When necessary, grammatical meaning is expressed by function words. In English, choice must be made between the singular and plural form of words ("a horse" versus "horses"). In Vietnamese, the form of the word does not reflect any number. The concept of number is expressed by function words. The form of the word *ngựa* (horse) remains unchanged in the following sentences: *Tôi thích ngựa.* (I like horses. This refers to horses in general, as a category of animals with no idea of one or more than one unit.) *Tôi có một con ngựa.* (I have a horse. One unit.) *Tôi nuôi nhiều ngựa lắm.* (I raise many horses. More than one unit.)

Tense is another necessary grammatical category in English in which the verb form expresses the contrast between past and present tenses. In Vietnamese, the same verb is used for present, past, and future actions. The time of the action expressed by the verb is inferred from the context or expressed by function words. In the following examples, the form of the verb *nói* (speak) remains unchanged:

Nó nói tiếng Pháp rất thông thạo.	(He *speaks* French very fluently.)
Hồi nó ở Pháp thì nó nói tiếng Pháp.	(He *spoke* French when he lived in France.)
Nó đang nói tiếng Pháp với ông Dupont.	(He is *speaking* French with Mr. Dupont.)
Nó sẽ nói tiếng Pháp vào cuối niên học này.	(He *will speak* French at the end of the school year.)

Superficially, it appears that in Vietnamese each morpheme is a word and each word is a morpheme consisting of one syllable only. A cursory examination of the Vietnamese language proves that this is not always so. Although a great number of words consist of one monosyllabic morpheme, there are other words having more than one morpheme and more than one syllable as illustrated by the following examples:

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[1]Here we refer to consonant sounds. In Vietnamese writing, there are clusters of consonant letters such as "ch, ph, ng, ngh," etc., but all these clusters represent single sounds.

mẹ (mother) one morpheme, one syllable

đười-ươi (gorilla) one morpheme, two syllables

gia-đình (family) two morphemes, both bound; two syllables

tàu thủy (ship) two morphemes, one free, one bound

núi lửa (volcano) two morphemes, both free

Another feature that distinguishes Vietnamese from Indo-European languages, of which English is a member, is that the form of a word in Vietnamese does not assign it to a definite part of speech. A word can be a noun, verb, adjective, or adverb, according to the position it occupies in the sentence and/or the words accompanying it.[2] The following examples will illustrate this characteristic of Vietnamese words:

Tôi ngủ sớm. (I go to bed early.) *Ngủ* is a verb.

Giấc ngủ là hình-ảnh của sự chết. (Sleep is the image of death.) *Ngủ* is a noun.

Người học trò giỏi. (a good student) *Giỏi* is an adjective.

Nó hát giỏi lắm. (He/she sings very well.) *Giỏi* is an adverb.

A special kind of function word, the classifier, whose function has often been defined as "to classify a noun as belonging to a certain category according to the shape, size, and nature of the object it represents," is used to identify the class of nouns. The word *ngủ* in the previous examples may be a noun or a verb when taken in isolation but when it is preceded by the classifier *giấc*, it is clearly marked as a noun. Classifiers are used to particularize and concretize a word which, without them, would express a general and abstract concept.

Unlike Indo-European languages, Vietnamese relies almost entirely on syntax for expressing grammatical relationships and meaning.

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[2]Some words in English behave in a similar way. Take, for instance, the word "mail" in such contexts as "Mail this letter for me" and "It's in the mail." However, the forms "mail/mailed/mailing" and "mail/mails" will show the part of speech to which the word belongs. Moreover, cases like these are less common in English than in Vietnamese.

The two syntactic devices mainly used in Vietnamese are word order and function words. Since Vietnamese words are invariable, there is no inflection, concord, or agreement. Intonation does not play any grammatical role in Vietnamese, but word order is very important. A sentence will completely change its meaning or become meaningless if we change its word order. Because words are invariable, they can occupy almost any position in the sentence, changing the sentence's meaning in each position. Unlike English, in a Vietnamese structure of modification, the head usually precedes the modifier. Function words are words drained of their semantic content and used to express grammatical functions and meaning. The concepts of tense, aspect, voice, number, negation, interrogation, imperative, and exclamation are all expressed by function words.

In Vietnamese, the affirmative statement has the same word order as its English equivalent, that is, "actor-action-recipient of action" of the type: *Chó cắn trẻ em.* (Dogs bite children.) But, unlike English, inversion of the subject never occurs in a Vietnamese negative or interrogative sentence. Negative and interrogative sentences in Vietnamese are marked by function words without the help of auxiliary verbs as in English. Imperative and exclamative structures are also expressed by function words. It is interesting to note that answers to negative questions in Vietnamese differ from those in English. In Vietnamese, an *affirmative* reply to a *negative* question has a negative meaning.

Lexicon. Vietnamese lexicon consists of a substratum of native words and a large number of words borrowed from foreign languages, mainly Chinese and French. A distinguishing characteristic of Vietnamese vocabulary is words having a general meaning from which compound words are created to denote more specific meanings. This is more often preferred to creating separate words with specific meanings. The word *tủ*, for instance, is very general in meaning, denoting any kind of container of any size, shape, material, or use. From *tủ* compound words are coined: *tủ sách* (bookcase), *tủ áo* (closet or wardrobe), *tủ trà* (cupboard), *tủ hàng* (shop window), *tủ sắt* (safe), *tủ lạnh* (refrigerator), etc. When no precision is needed, the word *tủ* is used; when a specific meaning is necessary, one of those compounds will be selected. This does not mean that Vietnamese ignores the creation of separate specific words to express specific ideas, although this device seems to be less popular than the compound (specific) word. The English word "carry," which is general in meaning, corresponds to a dozen different words in Vietnamese, each denoting a different way of "carrying" such as: *mang* (on the shoulder or on the body), *gánh* (on the shoulder with a pole balancing two burdens), *cõng* (on the back), *ôm* (in the arms), *đội* (on the head), and *ẵm* (in the arms with special care).

Another distinctive feature of Vietnamese vocabulary is the creation of words by reduplication. A single morpheme is duplicated to become a new word expressing a meaning somewhat different from the

original morpheme in denotation or connotation. The original morpheme can be reduplicated with or without phonological change. Following are a few examples of reduplication to Vietnamese:

From *xanh* (blue) derives the reduplicated form *xanh xanh* (bluish) with no phonological change.

From *mờ* (not clear) derives the reduplicated form *mờ-mịt* (vague, uncertain, dark). The morpheme *mờ* undergoes phonological change, both in sound and tone.

Other devices of word formation such as shortening, blending, or acronym are not popular in Vietnamese. On the contrary, Vietnamese has freely borrowed materials from other languages to coin new words. Certain loan words have become so completely assimilated to the language that they appear to the layman as purely Vietnamese words. The main devices of borrowing are loan words, loan morphemes, and loan translation. A word existing in a foreign language may be introduced into Vietnamese words. Foreign sounds are replaced by Vietnamese sounds, tones will be added, and syllable structures simplified. A word such as *xà-phòng* (soap) is borrowed from French *savon*. The word *khai* (to report what has been seen or heard) is borrowed from Chinese 開 (open, inaugurate, bloom).

A morpheme in a foreign language may be borrowed to coin a new word in Vietnamese. This loan morpheme may be combined with a Vietnamese morpheme or a morpheme in a foreign language. In the word *tàu-thủy* (ship), the morpheme *tàu* is Vietnamese, but the morpheme *thủy* is borrowed from the Chinese 水. *Ôc-xy-hóa* consists of a French morpheme *ôc-xy* (*oxygene*: oxygen) and a Chinese morpheme *hóa* (化: to become). A foreign word may be translated into Vietnamese to become a new word. A word such as *hộp-đêm* (night club) is a translation of the French word *boîte de nuit* (*boîte*: box: *hộp*, *nuit*: night: *đêm*). Except for a small number of words borrowed directly from Cambodian, Thai, Cham, Malay, and English, most borrowing comes from French and Chinese.

What are the characteristics of the writing system?

To what degree is the system phonetic? The writing system used by Vietnamese people today is an alphabetic writing called *chữ quốc-ngữ*. This is the only official writing system currently used in Vietnam. Vietnamese is one of those few Asian languages represented in writing by the Roman alphabet (see Table 1). The Vietnamese alphabet was devised by European missionaries--French, Spanish, and Portuguese in particular--in the seventeenth century for the purpose of religious instruction and became adopted as a national writing for the Vietnamese in the second decade of this century.

Table 1

VIETNAMESE WRITING SYSTEM

Alphabet

a	ă	â	b	c	ch	d	đ	e	ê
g	gi	gh	h	i	k	kh	l	m	n
nh	ng	ngh	o	ô	ơ	p	ph	qu	r
s	t	th	tr	u	ư	v	x	y	

Tones

	ma (ghost)	◌̉ :	*mả* (tomb)
◌́ :	*má* (cheek)	◌̃ :	*mã* (horse: a Sino-Vietnamese bound morpheme)
◌̀ :	*mà* (but)	◌̣ :	*mạ* (young rice plant)

A Sample of Writing

Chúng tôi tin rằng những điều sau đây là những sự thật hiển nhiên: Mọi người sinh ra đều bình đẳng: Tạo hóa phú cho họ những quyền bất khả xâm phạm trong những quyền đó có quyền sống, quyền tự do và quyền mưu cầu hạnh phúc.

(We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.)

The Vietnamese writing system aims at representing the pronunciation of Vietnamese. It is mainly based on the Roman alphabet with additional symbols to represent the tones and the sounds not existing in romance languages. It is, in the main, a phonetic writing adhering more closely than most other alphabetic writings to the principle of one grapheme or a group of graphemes per phoneme. In this respect, Vietnamese writing is more phonetic than English or French spellings. However, a grapheme in Vietnamese can represent more than one phoneme (the letter "o" represents the phoneme /w/ in *hoa* and the phoneme /ɔ/ in the *ho*); and a phoneme can be represented by more than one grapheme (the phoneme /w/ is represented by "o" in *hoa* and by "u" in *thủy*).

The Vietnamese alphabet consists of 12 vowel letters, 26 consonants or groups of consonant letters, and 5 tone marks. A complete description of the Vietnamese writing system can be found in Tables D, E, and F (see Appendix 6).

There is more uniformity in Vietnamese writing (as in any other writing) than in Vietnamese speech. Although pronunciation differs markedly in the three main dialects, the Vietnamese people have adopted a uniform spelling. In general, the correspondence between spelling and sounds described above suffers very few exceptions. The speakers of the Northern dialects distinguish in writing between "ch" and "tr" in such words as *chậu* (pearl) and *trâu* (buffalo) or between *sâu* (deep) and *xâu* (a string), although they do not in their pronunciation. The speakers of Central and Southern dialects observe in writing the contrast between the final "n" and "ng" in such words as *lan* (orchid) and *lang* (hyena) or the diacritic marks called *dấu hỏi* and *dấu ngã* in such words as *lả* (exhausted) and *lã* (plain water) although such contrasts do not exist in their speech. The Vietnamese alphabetic writing system has proven to be an important factor in the stabilization of the language and a powerful tool in the dissemination and transmission of Vietnamese culture.

In a Vietnamese language development program, students whose primary language is the Central and Southern dialects should be made aware of the differentiation in written Vietnamese between the final "n" and "ng" (as in *lan* = orchid and *lang* = hyena), between the final "t" and "c" (as in *lạt* = bland and *lạc* = go astray), and between the falling-rising tone (*dấu hỏi*) and the creaky rising tone (*dấu ngã*). Students who speak the Southern dialect should be taught to distinguish in writing between "v" and "gi" (as in *vườn* = garden and *giường* = bed) and between "v" and "d" (as in *vùng* = region and *dùng* = to use). Students whose primary language is the Northern dialect should be introduced to the differences between the initial "ch" and "tr" (as in *chậu* = pearl and *trâu* = buffalo), between "x" and "s" (as in *xa* = far and *sa* = fall), between "d" and "r" (as in *da* = skin and *ra* = go out), and between "gi" and "r" (as in *giờ* = hour and *rờ* = touch).

When are Chinese characters used in writing? The use of the alphabetic writing in Vietnam is recent. For centuries, both under the Chinese domination (111 B.C. to 938 A.D.) and long after independence from the Chinese, the Chinese system of writing remained the main writing system used by the Vietnamese. Chinese characters, being the graphic representation of the Chinese language, which is different from Vietnamese, were used only by those who knew Chinese. Consequently, the use of this type of writing was restricted to scholars and "educated people." This situation was comparable to the use of Latin in Europe during the Middle Ages with one great difference, however, for Chinese writing is a logographic writing that requires memorization of a great number of characters.

The need for a writing system that would represent the Vietnamese language led to the creation of *chữ nôm*, the demotic writing system. *Chữ nôm* aims at representing Vietnamese speech (pronunciation) but still uses symbols borrowed from Chinese characters. It is still a logographic writing requiring the memorization of a tremendously large number of symbols, at least several thousand. This writing system is still more complicated than Chinese characters themselves because it endeavors to represent in each word both pronunciation and meaning by separate constituent elements. Consequently, those who learn this writing system must learn Chinese characters first. As an illustration, the word for "year" (in Vietnamese *năm* and in Chinese 年) is written in *chữ nôm* as 南年 with the first element 南 representing the pronunciation */nắm/* in Vietnamese and the second element 年 representing the meaning "year" borrowed from Chinese. The meaning of the first element, used exclusively for the sake of pronunciation, is "south" but must be ignored. Likewise, the pronunciation of the second element */niên/* is also ignored.

It is not possible to say when and by whom the *chữ nôm* writing system was invented. According to some authors, it was invented by a Chinese governor, Sĩ-Nhiếp, in the third century when Vietnam was still a Chinese colony. There is no evidence to support this theory. The earliest record of *chữ nôm* available is the text of the "Funeral Oration of the Crocodiles" written in 1282 by Hàn Thuyên who is known as the father of the demotic writing system of Vietnamese. *Chữ nôm* became widespread in the following centuries and was used by Vietnamese people until the beginning of this century. It was in this type of writing that most literary creations by Vietnamese authors before the 1920s had been recorded and transmitted to the present generation.

Attempts to use the Roman alphabet to represent Vietnamese started as early as the 17th century. Alexandre de Rhodes wrote the first Vietnamese dictionary, published in Rome in 1651, *Dictionarium Annamiticum, Lusitanum et Latinum (Vietnamese, Portuguese, and Latin Dictionary)*. During the two centuries that followed, the Vietnamese alphabetic writing system was restricted to a small circle of Chris-

tian clergy while the majority of "educated" people used *chữ nôm* and Chinese characters as a medium of written communication. The first printing press for *quốc ngữ*--the alphabetic writing system--was installed in Vietnam in 1865, and not until after World War I did *quốc ngữ* become Vietnam's national writing system. Presently, it is the only writing system used by Vietnamese-speaking people.

When are students taught to read and write in Vietnamese? The modern writing system of Vietnamese is taught at school beginning with the first grade. As this is a highly phonetic writing system, Vietnamese students are able to read (decoding process) and write (transposition of speech into written symbols) *quốc ngữ* in a relatively short time. Vietnamese language (speech and alphabetic writing) is used as the only medium of instruction in elementary and high schools and in most subjects taught at the university level (except foreign languages or scientific subjects taught by foreign teachers). At the high school level, Chinese characters are taught as a foreign language on the same footing as French or English, although most students choose French or English rather than Chinese for obvious reasons. The demotic writing system is taught in universities as a specialized subject for students majoring in Sino-Vietnamese studies.

What Vietnamese cultural patterns are reflected in the form and function of the language? What are some non-verbal behaviors in Vietnamese and English that have implications for instruction in California?

One of the most important features of Vietnamese culture is the expression of respect paid to other people in society. This is reflected in the Vietnamese language. In making an utterance, the Vietnamese express at the same time, with any concept or idea, an attitude of respect (or lack of it) toward the interlocutor. This expression is so natural--because it is inherent in the nature of words--that generally both the speaker and the listener are not conscious of it. But, if the speaker unintentionally or purposely uses a word reflecting an attitude of disrespect, the hearer will instantly realize it and react accordingly.

English has the word "yes" to express agreement, and this word does not reflect any attitude of respect or disrespect. (Of course, an answer with a mere "yes" lacks the courtesy conveyed by a longer answer such as, "Yes, I do.") On the contrary, the speaker of Vietnamese must choose between *Dạ, Vâng, Phải,* and *Ừ* to express agreement. No well-bred Vietnamese would use *Ừ* as an answer in talking to his/ her parents, teachers, employer, or an elderly person. In Vietnamese, one invites other people to *xơi* (eat) rice; but in talking about oneself, one would say one *ăn* (eat) rice, (not *xơi*). In Vietnamese, when writing to a person who is not a close friend, one would use terms expressing respect such as *Kính thưa* instead of the term "Dear Sir" common in English. The words *Dạ* or *Dạ thưa* are used

at the beginning of a sentence to express special respect to the interlocutor.

Personal pronouns are, perhaps, a word-class in Vietnamese that best reflect this preoccupation for expressing respect (or lack of it) for other people. English has only one word, "you," to address parents, brothers and sisters, teachers, wife, husband, children, friends and foes, even animals. Likewise, the word "I" (and its inflected form "me") is used when the speaker refers to himself or herself. In Vietnamese, there are more than a dozen words for "I" or "you" or "he, she," etc. In addressing people who are senior in age or status, a Vietnamese would use such terms of respect as *Cụ, ông, Bác, Bà, Cô, Thầy*, etc. When addressing people who are younger or lower in status, a Vietnamese would use such terms as *Anh, Chị, Cháu, Em*, or *Con*, according to the relative status and the sex of speakers and hearers. Such terms as *Mầy* and *Mí* are very disrespectful and contemptuous. By merely observing the use of personal pronouns in Vietnamese, one can guess, to a great extent, the personality and manners of the speakers as well as the relationship between speaker and listener. The use of Vietnamese personal pronouns is a very delicate matter, depending on the relative age, status, and degree of intimacy between speakers and listeners. Consequently, the use of those terms will change according to the change of feelings between speakers and listeners. The proper use of the personal pronouns (some call them "status pronouns") is a feature of language and culture that should be included in any bilingual education program for Vietnamese students.

Respect is also expressed by nonverbal communication. The Vietnamese student usually keeps quiet in class and waits until called upon to give an answer to questions asked by the teacher, instead of volunteering. This is often misunderstood as a passive and noncooperative attitude. Respect is also expressed by the avoidance of eye-contact with the teacher when the student is talking or listening to teachers. Looking straight in the eye of the interlocutor who is senior in age or status or of the opposite sex is a sign of disrespect.

The smile is another nonverbal expression of respect in Vietnamese culture. Vietnamese usually smile when they do not want to answer an embarrassing question or when they do not want to give an answer that may disappoint or hurt the feelings of the interlocutor. They will also smile when scolded by a person senior in age or status (employer, teacher, older relatives, etc.) to show that they still respect the person scolding and do not bear a grudge. This pattern of behavior may be interpreted as challenging or insulting in the American cultural context.

Besides parents and older relatives, one should show respect--in words and behavior--to anyone senior in age or status. Elderly

people and teachers enjoy special respect, even though the latter may be young. This is an extension of the respect due to parents, for elderly people are "of the age of one's parents and grandparents" and teachers are "spiritual parents" of the students.

Teachers are never called by their names (Mr. or Mrs. Hai, for instance) but by a term of address showing respect, the term *Thầy* for male teachers (which is also used in the Northern dialect to address one's father) and the term *Cô* for female teachers (which is used also to address one's aunts). Vietnamese students tend to avoid addressing their American teachers by their names and use the term "Teacher" to show respect for them. In Vietnamese culture, addressing a person who is senior in age or status by name is insolent and insulting.

RECOMMENDED INSTRUCTIONAL AND CURRICULAR STRATEGIES FOR VIETNAMESE LANGUAGE DEVELOPMENT

Introduction

In previous sections, the linguistic, social, and cultural characteristics of the Vietnamese child have been examined. Based on these characteristics and recent research findings in bilingual education, this section will suggest instructional and curricular strategies for Vietnamese language development within the American educational framework. We will explore linguistic transfer, especially in the area of reading and examine when and how English (both oral and written) should be taught.

What literacy skills in Vietnamese are most easily transferred to the student's learning of English reading?

Schooling and Language Minority Students: A Theoretical Framework (1981) deals extensively with reading. Briefly, researchers and practitioners of bilingual education have found that students who learn to read in the mother tongue are able to transfer many of the reading skills to English (Thonis, 1981). Through native language literacy, minority students have learned to read English more efficiently (Modiano, 1974) and with higher eventual attainment (Santiago and de Guzman, 1977; Dank and McEachern, 1979). It is, then, obvious that some reading skills are applicable to all languages. These include at a lower level, readiness skills and some of the decoding skills and at a higher level, comprehension, literacy, and study skills. In other words, the skills that can transfer from one language to another are those fundamental skills that are crucial in forming what Cummins calls Cognitive/Academic Language Proficiency (CALP) part of a common underlying proficiency (Cummins, 1981). The skills that do not transfer are some of those dealing with language specific characteristics or surface features of languages, e.g., Chinese ideographs vs. Roman letters, differing associations between graphs and sounds, or differing grammatical features.

With regard to Vietnamese, the skills areas that can transfer to English are numerous. In addition to the transferable skills identified above as part of the common underlying proficiency, many readiness skills and some of the decoding skills can also transfer even though these are surface or language-specific features of language.

Readiness Skills. Total transferability occurs in this area. This is due mainly to the fact that both the Vietnamese writing system and the English writing system are based on the Roman alphabet

and Arabic numerals. Such writing systems require the same sensorimotor skills, that is, eye movement from left to right on a horizontal line and from top to bottom. Once Vietnamese students have mastered these sensorimotor skills in Vietnamese, they can easily transfer them into English. A literate Vietnamese student also will waste no time in identifying position, size, and shape of the English letters as well as relationship between capitals and small letters. A minor difficulty may occur with the English letters "f," "j," "w," and "z," for these do not exist in the Vietnamese writing system. Other skills in the areas of auditory discrimination and cognitive development enjoy total transference.

Decoding and Comprehension Skills. Vietnamese students mastering reading in Vietnamese can, in general, identify the letters representing vowels and those representing consonants. This is the extent to which decoding skills transfer from Vietnamese to English. Since English and Vietnamese are two completely unrelated languages with differing associations between letters and sounds, Vietnamese students may carry over into English only certain Vietnamese specific letter-sound association patterns. Two examples are:

> The letter "a" represents /a/ in Vietnamese, while in English it represents /ei/, /e/, or /a/, etc.
>
> The letters "th" represent an aspirated /t'/ in Vietnamese, while they represent either /θ/ or /ð/ in English.

In the area of comprehension skills, vocabulary comprehension cannot transfer because Vietnamese and English are unrelated languages and have very few cognates. However, a Vietnamese may be able to recognize a small number of English words. These are English loan words in Vietnamese (e.g., such as *bia* "beer," *cao-bồi* "cowboy," and *câu-lạc-bộ* "club." The ability to guess the meaning of a Vietnamese word in context can and will be carried over into English quite easily. In fact, this very important skill can transfer from any language to any other language.

In short, most comprehension skills, including the ability to recognize the meaning of punctuation; understand the concepts of synonyms, antonyms, and homonyms; and inferential skills, can transfer from Vietnamese to English without difficulty. Any inferential skills requiring an understanding of American culture, however, may not transfer. Due to cultural differences, Vietnamese students may not be able to identify the biases and/or prejudices specific to American culture or fully understand the use of American humor, irony, and sarcasm.

Literary and Study Skills. These skills transfer totally. Once Vietnamese students have reached this level in Vietnamese literacy and comprehended the English text, they will have little or no trou-

ble in English critical reading. In fact, because of the traditional emphasis on literature, Vietnamese students are taught to read critically very early and are not considered literate unless they can appreciate literature. With regard to study skills, the ability to transfer from Vietnamese to English requires little effort.

In short, because of the fundamental skills that are universal in reading and the fortunate commonalities between the English and Vietnamese writing systems, Vietnamese students who are proficient in Vietnamese reading can and will transfer most of their reading skills to English. The pedagogical implication for teachers is that students' Vietnamese reading proficiency may be advanced at no expense to English. Vietnamese students literate in Vietnamese will need little time learning to read English. Apart from the linguistic and cognitive factors, the possibility that Vietnamese students will learn and master English reading also depends on their attitudes. If they are confident and achieve in their own language, they will probably attain a high degree of self-esteem. This positive attitude will facilitate learning.

If we examine the relationship between high levels of native-language proficiency and high achievement of the English language and academic subjects, to date, few studies in this area exist for Vietnamese. This is primarily because Vietnamese are recent immigrants to this country. However, we can safely assume that what generally occurs with other language groups does so with Vietnamese. As a matter of fact, informal classroom observations of Vietnamese students during the past five years have corroborated the general finding that high levels of native-language proficiency result in subsequent levels of English proficiency and normal school achievement.

Let us look at a number of studies involving English and other languages. A research project at the University of California, Los Angeles found that for Spanish-speaking students, Spanish reading proficiency (Fischer and Cabello, 1978). Similar results were found in a study on the achievement of Finnish immigrant children in Sweden by Toukomaa and Skutnabb-Kangas (1976). It was systematically observed that if Finnish children immigrated to Sweden after having had five to six years of formal education in their native language, they were more likely to approach the norms of Swedish students when tested in Swedish.

In the United States, a study on the effectiveness of bilingual education for Navajo children in Rock Point, New Mexico (Rosier and Holm, 1980) showed that students in the bilingual program who had not been introduced to English reading until they were reading well in Navajo did far better in English reading than those attending monolingual English programs with well-established ESL curricula. Specifically, those in the bilingual program scored 2.0 grade-level-

equivalent years higher at the sixth-grade level and one month above the national norm.

Corroborating the findings of these studies, informal observations of Vietnamese students also indicate that those who had formal schooling in Vietnam and high Vietnamese reading proficiency acquire English reading skills more quickly and obtain higher levels of achievement in other academic subjects. On the other hand, reports on more recent refugee children, most of whom were out of school for extended periods and who may not have a high level of literacy, show that they are slow in acquiring English and have difficulties with academic subjects. This phenomenon has been observed and reported not only in California but all over the country.

What are the general prereading skills needed for reading in Vietnamese? What prereading should be emphasized for Vietnamese?

Readiness for learning to read all languages in general, and Vietnamese in particular, involves various aspects of the learner's development: physical growth, mental maturity, emotional stability, and social adjustment. In addition, the universal prereading skills (e.g., the ability to identify scenes and characters in pictures and to establish sequences of a story through pictures) are traditionally viewed as important for learning to read Vietnamese. The following five categories of skills should be included in any readiness program:

1. Space distinction is the first indispensable step in readiness for reading. Students should be able to distinguish left to right and top to bottom and demonstrate left-right and top-bottom progression on printed pages.

2. Sensorimotor coordination represents another aspect of reading readiness. Learners should be equipped with essential sensorimotor experiences, sensations, precepts, concepts, images, sounds, and symbols. The coordination of these sensorimotor skills is necessary if students are to learn reading successfully.

3. Auditory discrimination in Vietnamese means two things: (a) differentiating the sounds of the language, and (b) distinguishing the tones of the language. Since Vietnamese is a tone language, different pitches and contours result in different word meanings.

4. Visual perception in reading readiness involves such basics as the differentiation of colors, discrimination of sizes and shapes, and recognition of elements of the Vietnamese writing system, such as alphabet letters and tone marks.

As a general rule, basic oral proficiency is a prerequisite for reading. Readiness for Vietnamese reading requires a considerable command of spoken Vietnamese. This includes a recognition of at least 2,500 vocabulary items, an adequate mastery of the Vietnamese phonological system, and an acquaintance with the basic structures of simple sentences. In other words, the level of oral language proficiency required for reading should be at least the level of a normal four- or five-year-old child.

What are the recognized approaches for reading instruction in Vietnamese?

Because of the highly phonetic nature of the Vietnamese writing system, the traditional initial approach for reading instruction in Vietnamese is derived from the analytic approach. However, after students have mastered the spelling system, a synthetic approach is employed.

The analytic approach is based on the assumption that learning to read is a mental exercise and that this exercise must be systematic and progress from simple to more complex concepts. Thus, the teaching method derived from it consists of the following steps:

1. Introduction of letters of the alphabet

2. Introduction of *vần xuôi* or combinations of initial consonants and single vowels (C + V). Tones are introduced starting with this step.

   Examples:

   ba: three
   to: big
   tí: small

3. Introduction of *vần ngược* or combination of vowels (diphthongs and triphthongs) and combination of vowels and final consonants.

   In this step, only diphthongs and triphthongs are introduced (V + V and V + V + V). Combination of vowels and final consonants will be introduced in the fifth step.

   Examples:

   ao: pond
   âu: worry
   ươi (as in *đười-ươi*): gorilla
   yếu: weak

4. Combinations of initial consonants and vowel nuclei (C + V + V and C + V + V + V).

   Examples:

   mào: hair
   tụ̀u: to gather
   sôi: to boil
   nhiều: many

5. Introduction of combinations of vowel and final consonants (V + C and V + V + C).

   Examples:

   ông: grandfather
   ạm: shrine
   ít: little, few
   ướt: wet

6. Combinations of consonants and complex nuclei (C + V + C and C + V + V + C).

   Examples:

   tấm: heart
   con: child
   chết: to die
   chuột: mouse

In each step, students are taught to associate the letter or combination of letters with the corresponding sound. Whenever possible, objects and pictures or illustrations are used to facilitate recognition of the sounds of words. Reading aloud and spelling are two main techniques in teaching reading and checking students' mastery of early reading skills.

Once students have mastered the association between the printed words and their pronunciations, they are taught to read phrases and sentences as units of meaning. Reading texts are introduced; and reading aloud, memorization, and dictation, together with comprehension questions, are the basic teaching techniques and methods of checking comprehension and improving language acquisition.

The method derived from this analytic approach has proven to be a suitable and economical way to teach Vietnamese reading. It is very similar to the linguistic approach and the phonic method used for teaching English reading.

For basic reading materials and texts, there exist at least two reading series, one by Bùi Văn Bảo and Phạm Văn Hai (1977), which is carefully graded, and another prepared by the Instructional Materials Center of the Republic of Vietnam's Ministry of Education (Center for Applied Linguistics, no date). The latter series was used extensively in Vietnam. Other Vietnamese reading materials are available from various sources throughout the country; among them is the Indochinese Materials Center, Department of Education, Kansas City, Missouri (see Appendix 4B).

Once students have mastered the Vietnamese spelling system, traditional reading programs shift from an analytical to a synthetic focus. Examples of synthetic methods include: (1) phonic, (2) alphabetic, and (3) syllabic approaches. For a more detailed description of these and other reading methodologies, see Thonis (1981).

What are the different approaches for writing instruction in Vietnamese? What resources are needed?

Teaching writing in Vietnamese is generally divided into two stages covering the 12-year span of elementary and secondary education. These stages may be labeled prewriting and basic writing. No theoretical approach has been developed for teaching writing skills in Vietnamese; however, a number of teaching methods and techniques are used. These methods and techniques vary according to developmental stages of writing.

Prewriting. This stage of prewriting includes the ability to recognize and write the letters of the alphabet, tone marks, and penmanship. This stage covers the first two years of schooling.

The basic method used to teach prewriting skills is the tracing-copying method. Governed by the principle of progressive difficulty, the method requires pupils to trace strokes, circles, and letters and then to copy them. Handwritten forms or cursives are taught first, printed forms come much later and are not especially encouraged. This is in sharp contrast to the practices in American schools where printed forms of the letters are taught first.

The techniques used to teach prewriting skills are as follows:

1. Pupils trace dotted vertical strokes.
2. The teacher writes a model vertical stroke on the page, pupils copy that stroke without help of dotted strokes.
3. Such letters as "i" and "u" are copied next.

4. Techniques used in steps one and two are repeated with circles and loops.

5. Such letters as "o" and "a" are copied.

6. Words are copied.

7. Phrases and sentences are copied.

Pupils' work is always graded on the basis of accuracy and neatness. The "tracing-copying" method has contributed much to Vietnamese pupils' generally superior penmanship.

Basic Writing. Basic writing extends from third to eighth grade. If the prewriting stage provides pupils with a solid foundation in writing, the basic writing stage trains them with a writing framework and techniques necessary for expressing themselves and communicating with others. Basic writing concentrates on teaching the use of punctuation, description, telling stories or narrating events, and writing letters.

The teaching method for basic writing in Vietnamese is not necessarily different from that used in other languages. It is governed by the educational principle of progressive development and gradual difficulty. That is, teaching begins with familiar and concrete subjects; as students' cognitive skills improve, more complex and abstract subjects are taught. The use of arguments and the arrangement of thoughts are not taught until the students' cognitive maturity allows such a move. As for language forms, students are taught at an early age (up to grade two) to:

1. Complete a sentence with a vocabulary word.

2. Answer questions on subjects taught that week.

3. Make sentences with assigned words.

4. Answer questions on an easy subject.

Gradually, students will learn to write complex sentences using conjunctions, relative pronouns, and such phrases as "not only," "but also," "and," or "again." In other words, the teaching of language form is aimed at refining students' grammar and enabling them to use different language forms or writing styles for suitable occasions and purposes.

In summary, coupled with Vietnamese oral language development and the students' cognitive development, the teaching of basic writing provides students with the skills to describe objects and events, express themselves, and communicate with others in writing. In order

to attain this goal, the teaching of basic writing is carried out through two successive methods: the controlled-writing and the free-writing methods.

The controlled-writing method is aimed at teaching students controlled writing skills through three kinds of practice:

1. Putting given words in sentences.

2. Taking dictation and writing stories after listening.

3. Putting down what is depicted in pictures or filmstrips.

Once students have mastered the writing skills in a controlled situation, they are ready to move on to the free-writing method. This method focuses on training students to think and write independently. The teacher gives the students instruction in basic writing techniques and encourages them to write about easy, common topics: people they work with; animals or things they like; television programs they watch; what they like or do not like; and what they do on certain occasions, e.g., on Christmas Day.

At what stage of minority language development should planned/organized instruction in oral English begin?

Most language minority students benefit from oral English language instruction as soon as they enter school. It is not usually necessary to delay the development of Basic Interpersonal Communicative Skills (BICS) in English. The critical element in school contexts is to design instructional programs for language minority students so that exposure to English results in the efficient acquisition of basic communicative competence without interference with normal cognitive/academic, subject matter, and affective development. Instructional environments vary in the degree to which they promote or inhibit this process among language minority students.

In school situations, language minority students are exposed to English in basically four ways: (1) submersion classes, (2) grammar-based ESL, (3) communicative-based ESL, and (4) immersion classes (see Glossary). Submersion classes are situations in which teachers speak in a native speaker to native speaker register as if all of the students in the class were native speakers of English. Grammar-based ESL classes focus on phonology and syntax and emphasize learning language rules through inductive (grammar-translation) or deductive (audiolingual or cognitive code) methods. Communicative-based ESL, by contrast, places emphasis on language use and functions. This type of instruction focuses on basic communicative competence, rather than learning grammar rules. Sheltered English approaches deliver

subject matter in the second language. In these situations L_2 acquirers are usually grouped together, special materials are provided, students are allowed to speak in their native language (although the teacher always models native speaker or near-native speaker speech), and a native speaker-to-nonnative speaker register ("motherese" or "foreigner talk") is used by the teacher. The research suggests that communicative-based ESL and sheltered English instruction effectively promote the acquisition of BICS in English. Grammar-based ESL and submersion classes have been found to be less effective in promoting such skills (Krashen, 1981; Terrell, 1981).

Also, grammar-based ESL instruction, at best, leads to the development of the language monitor (Krashen, 1981). The monitor assists second language learners in the production of grammatically accurate utterances. However, several conditions must exist before individuals can efficiently use the monitor. First, the task must be focused on language forms in some way (e.g., a grammar test). Second, the learner must have previously internalized the desired rule and be able to recognize the appropriateness of the specific rule for the specific structure desired. Finally, the speaker needs sufficient time to retrieve the rule, adapt it to the speech situation, and use it correctly in producing the utterance. These conditions are not available to individuals in most normal speech situations.

Submersion environments are even less effective than grammar-based ESL, since during submersion lessons language minority students do not comprehend what is being said. Krashen (1981) states that the critical element of "comprehensible input" is i + 1. The "i" is what the student can already comprehend in the L_2. The "+1" is the additional input made comprehensible by a variety of strategies and techniques (Krashen, 1981). In submersion classes, however, the provision of i + 1 is only very infrequently achieved. Since most of the input is directed towards native English speakers, the language minority students are exposed to English input at incomprehensible levels of i + 2, i + 3, and i + n. Considerable research indicates that submersion situations effectively promote neither the development of BICS nor CALP among language minority students (Cummins, 1981; Krashen, 1981).

According to some recent second language acquisition studies (Krashen, 1981; Terrell, 1981) the attainment of BICS in a second language is largely determined by the amount of "comprehensible second-language input" a student receives under favorable conditions. Communicative-based ESL and sheltered English situations provide students with large amounts of such input under optimal conditions. Submersion environments and grammar-based ESL situations provide students with only limited amounts of "comprehensible input" (especially in the initial stages) under conditions considerably less favorable for second language acquisition.

Unless there are important psycho-educational reasons, such as recent trauma or special learning disabilities, language minority students will benefit from exposure to English in communicative-based ESL and sheltered English situations. This will allow the students to acquire English and will not necessarily interfere with normal cognitive/academic development or primary language development if the program also provides adequate instruction in these areas.

On the other hand, grammar-based ESL and submersion environments may be counterproductive to English acquisition. First, young children and older children who have not experienced normal cognitive/academic development probably do not have their cognitive processes developed enough to assimilate the complex and decontextualized language that characterizes grammar-based ESL and submersion classes. Additionally, in some cases, so much attention is placed on speaking only in grammatically correct utterances that students become inhibited.

In summary, substantial research evidence suggests that submersion environments and grammar-based ESL (audiolingual, cognitive code, and grammar translation) should not be provided to language minority students until they attain sufficient levels of BICS and CALP to benefit from such instructional contexts. Communicative-based ESL (e.g., natural language) and sheltered English classes are effective in promoting the development of BICS in English for students at any age and developmental or academic level, except for those children who have diagnosed physical disabilities or who are suffering from some psychological trauma (e.g., recently arrived refugees).

What is an independent reading level for Vietnamese? When has a student reached this level? Will a student at this level have skills similar to an English speaker at the fifth and sixth grade level in the United States? At what stage of Vietnamese reading ability is it most appropriate to begin instruction in English reading?

There is no clear definition of an independent reading level for Vietnamese. However, if one looks at the reading curriculum for fifth grade in a Vietnamese school, one finds reading of good prose and verse pieces from contemporary sources and excerpts from the masters. The pupils should begin to recognize different styles and be able to interpret texts. At sixth grade, the Vietnamese student will begin literature and literary analysis. Thus, an independent reading level for Vietnamese can be equated to the fifth-grade reading level. At this level, the Vietnamese student can read by thought units; recognize the meaning of words used in context; identify main topics in paragraphs and texts; classify information in texts; distinguish between fable, myth, fiction, play, biography, informative article, and

poem; recognize mood, author's purpose and point of view in a story; and recognize different kinds of style.

A criterion-referenced reading test based on the above criteria may be developed by the teacher to determine whether a student has reached this level. Graded reading or cloze tests may also be used. Another assessment can be made through teacher observation. This method of assessment is not systematic and is highly subjective. However, in the absence of an objective instrument, it is the best way to determine proficiency as long as careful guidelines are set and followed.

Using the SWRL reading skills list (1980) as a basis for comparison, a student at the independent reading level in Vietnamese will have skills similar to the average English reader at the sixth grade level in the United States. As discussed in a previous section, most of these skills can transfer from Vietnamese to English. The question at this point is, "Should educators wait until individual students reach this level of Vietnamese reading to begin teaching English reading?" The answer is probably no. If students have received Vietnamese reading since kindergarten and oral English since first grade, they may be introduced to English reading as early as grade three. The following criteria should be considered before introducing Vietnamese students to English reading instruction:

1. After three years of Vietnamese language development and reading, the student should attain a satisfactory level of Vietnamese cognitive/academic language proficiency (CALP).

2. Students should acquire a strong oral English base. Competence in oral skills is always a prerequisite for reading. Two or three years natural language with or without ESL should provide the student with BICS in English.

3. Vietnamese reading instruction should continue until the student has at least reached an independent reading level (e.g., fifth or sixth grade).

<u>What can school personnel do to ensure that exposure to both the primary language and English will result in a beneficial form of additive bilingualism?</u>

Vietnamese Language Development. By age five or six, all children, except those who are severely retarded or aphasic, acquire BICS in their home language (Cazden, 1972; Cummins, 1979). For United States-born Vietnamese and Vietnamese immigrant children, this means that when they enter school, they have already developed basic Vietnamese communicative skills. If the family continues to use Vietnam-

ese in the home and/or if the student is exposed to Vietnamese in other environments, basic communicative competence can be expected.

On the other hand, unless the child is exposed to some type of formal Vietnamese instruction, it is unlikely that the child will develop CALP through that language (Cummins, 1981). Cognitive/academic language skills are those skills associated with literacy and general school achievement (Cummins, 1981). Based on considerable research on schooling in bilingual contexts, CALP in the primary language was found to assist language minority students in: (1) the development of similar cognitive/academic skills in English, (2) the acquisition of BICS skills in English, (3) maintenance and development of subject matter knowledge and skills (e.g., mathematics, science, and social studies), and (4) maintenance and development of a positive self-concept and a positive adjustment to both minority and majority cultures. Consequently, for language minority students, most efforts at language development in Vietnamese should be directed at the development of CALP--that is, literacy and academic subject matter. This will allow students to avoid the negative effects of subtractive bilingualism and enjoy the benefits of proficient bilingualism. CALP through Vietnamese can be promoted in several contexts. Home, school, and community are all appropriate settings for this development.

In the home, parents and older siblings should be encouraged to work with preschool and school-age children in a variety of activities that assist children in meeting the academic challenges of school (Wells, 1979). In the past, teachers often encouraged language minority parents to speak English at home. Unfortunately, such a practice is often not possible or even desirable. Most language minority parents do not speak English well enough to be appropriate English models. Trying to speak English under such circumstances severely limits both the quantity and the quality of interaction between parents and children. It almost certainly guarantees that the student will experience a form of subtractive bilingualism. Clearly, parents and other relatives may speak Vietnamese at home and be certain that it will not interfere with English language development; on the contrary, such practices will actually result in higher levels of English attainment (Cummins, 1981). Some activities in Vietnamese are more effective than others in promoting this outcome. Telling stories, playing games, reciting poems, singing songs, and reading to children in Vietnamese are effective. Assisting students with homework is also effective. The key element appears to be the "negotiation of meaning" with children (Cummins, 1981).

The school can promote CALP development in Vietnamese by providing students with a well-organized prereading and reading program that develops skills to at least the sixth-grade level. In addition, an equally important component is the provision of subject matter in Vietnamese. At least one topic area should be selected using Vietnamese as the medium of instruction. Schools can also assist by providing students with ample reading material in the primary language.

This allows students the opportunity to practice reading skills and become motivated about reading in general and reading in Vietnamese in particular. Additionally, the school can strengthen the home-school link by sending home materials in Vietnamese (materials that would be used by parents with their children) and by providing parents with training on how to support their children's language development (Thonis, 1981).

Although the school is rarely directly involved in many types of community activities, school personnel are in a position to influence local community leaders in designing and implementing many activities for children. Resource teachers, community liaisons, and other school officials should promote community activities that potentially can develop Vietnamese language skills in minority children. Some activities might include: (1) provision of afternooon and Saturday classes in Vietnamese language and culture; (2) catechism classes in the primary language; (3) a *trang trẻ em* (children's page) or *chương trình phát thanh dành cho trẻ em* (children's program) in Vietnamese language newspapers and on Vietnamese language radio and television broadcasts, respectively; and (4) sponsorship of language and cultural activities by the various fraternal, religious, and educational organizations prevalent in the Vietnamese community (Mackey, 1981).

For Vietnamese students with a home language of English, the situation is much different. For these children, BICS have been acquired in English, not Vietnamese. If the children and their parents are interested in bilingualism, then arrangements should be made to develop BICS in Vietnamese. This can be promoted by: (1) having a relative such as a grandparent or aunt/uncle always speak to the children in Vietnamese, (2) enrolling the children in a communicative based Vietnamese-as-a-second-language class at school, (3) having the children interact with other children who are native speakers of Vietnamese, and (4) providing subject matter classes in Vietnamese to these second-language learners under conditions approximating those of the French Canadian immersion programs (Krashen, 1981).

Whenever two languages are in contact, speakers of the minority language tend to shift within three generations to the majority language. This has been especially evident in the United States. First-generation immigrants are almost always Vietnamese dominant; second-generation individuals tend to be bilingual. Third-generation ethnic community members are often monolingual English speakers (Mackey, 1981). The sociocultural arguments for or against language shift are numerous. What does seem to be clear is that students caught up in the language shift and assimilation process often experience poor scholastic achievement. One way to avoid this is to create a domain in which the minority language is more prestigious than English (Mackey, 1981). This has been accomplished by such diverse groups as Armenians, East Indians, Hasidic Jews, and the Amish, all of whom reserve the domain of religious instruction for the minority language. For other language groups, this might be accomplished by

providing, in the school or community, traditional and contemporary cultural studies in the mother tongue. Clearly, any topic area or context can become a domain for the minority language as long as it seems logical, reasonable, and natural to use it. In addition, within the selected domain, English and the minority language should not compete for prestige. The domain-specific dominance of the minority language must be clearly evident.

English Acquisition. The focus of instruction in and through Vietnamese should be the development of CALP. In English, at least initially, the focus of instruction should be on BICS. As indicated by Krashen (1981), there is a difference between language learning and language acquisition. Language learning is associated with formal instruction such as grammar-based ESL, language arts, and reading instruction. Language acquisition environments are associated with both formal and informal instructional situations. Examples of informal acquisition environments include: watching television, playing with peers, or living with a native speaker. Examples of formal acquisition environments are communicative-based ESL and sheltered English classes. To acquire English fluency, students need substantial exposure to English in acquisition-rich environments. This type of environment can be provided in the home, school, or community. Educators often underestimate the exposure that language minority students have to English. Several research studies (Legarreta-Marcaida, 1981; Cummins, 1981) indicate that regardless of the English instructional treatment (submersion, ESL, or bilingual education), language minority students in the United States usually acquire BICS in English in two or three years. This is because all environments contain some "comprehensible input." Whether at home, school, or in the community, most students eventually obtain enough comprehensible English input and acquire BICS. Nevertheless, parents and teachers should monitor individual student progress to assure adequate exposure to English.

At home, it is not uncommon for children to speak English with some relative, especially siblings. Many youngsters sometimes watch children's television programs such as *Sesame Street*, *Electric Company*, and cartoons. These are sources of "comprehensible second language input." If one parent has native-like proficiency in English, this parent might want to serve as an English-speaking model. In these cases, for optimal development of both English and Vietnamese, it is probably wise for some family members to maintain consistency as a particular language model and not switch or mix languages frequently. If both parents speak Vietnamese, however, and proficient bilingualism is desired, both parents should consider speaking Vietnamese in the home since exposure to English is sufficiently available in many other domains (Cummins, 1981).

At school, children will acquire native-like ability in English communicative skills in: (1) communicative-based ESL classes (Terrell, 1981); (2) subject matter classes delivered under special shel-

tered English conditions; and (3) interaction with peers who are English native speakers on the playground, in the halls, during assemblies, on field trips, and in regular classes.

Communicative-based ESL, sheltered English, and other natural language acquisition environments are generally insufficent to promote all of the English language skills needed by language minority students. Once students have developed BICS in English and a normal level of CALP (basic skills learned in and through Vietnamese and/or in sheltered English classes), they are ready to benefit from grammar-based ESL and formal reading instruction in English. This instruction should focus on those cognitive/academic skills not already learned [e.g., language that is not part of the common underlying proficiency (Cummins, 1981) and that is specific to English]. Examples of such skill areas are decoding, grammar, and spelling skills. Cognitive/academic language development in English is more efficient when school personnel build upon already acquired cognitive/academic language skills in Vietnamese.

Summary

Historically, parents and educators have considered the acquisition of BICS in English as the only critical need for language minority students. While these skills are very important, the development of CALP seems to be even more critical to school success. One way CALP can be developed is through Vietnamese. Opportunities to develop cognitive/academic language skills in Vietnamese are naturally not available to students in most communities in California. Therefore, parents and educators must work together to design and implement such activities in the home, school, and community. On the other hand, opportunities to develop BICS in English are naturally present in some language minority homes, most communities, and all schools. Those cognitive/academic language skills not learned in Vietnamese can easily be added in English by specially designed instruction at school.

If students are to benefit from their bilingualism, attention to Vietnamese language development and English language acquisition is necessary. Without this attention, the majority of Vietnamese-speaking children has had and will continue to have serious language, academic, and cultural problems at school. The task of educating language minority students is not simple. Nevertheless, recently, creative and committed educators in tandem with concerned parents have designed and implemented educational programs for language minority students that have resulted in: (1) high levels of English language proficiency, (2) normal cognitive/academic development, (3) positive adjustment to both the minority and majority cultures, and (4) high levels of Vietnamese language development. The purpose of this handbook has been to assist school personnel, parents, and community members in achieving similar goals.

APPENDICES

Appendix 1

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Appendix 2

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Appendix 3

DISTRICTS RANKED BY ENROLLMENT OF VIETNAMESE-SPEAKING PUPILS, LIMITED AND NON-ENGLISH SPEAKING (LES/NES) (SPRING, 1980)

Description: The purpose of this series of reports is to display the concentrations of LES/NES students in California public schools. Each report rank orders the districts by the total population of LES/NES in a specified language group (in this case, Vietnamese). Data is also provided for the total number of LES/NES in that language in the state (column 2) and the total district enrollment (column 3). The relationship of each district's LES/NES in that language group to the district's total enrollment is presented as a percentage in column 4. The district's enrollment of that language group is displayed as a percentage of the state total of the same language in column 5. Each district is rank ordered, based on the percentages computed in column 4 (LES/NES in a language group as a percent of the total district enrollment) and displayed in column 6. County offices of education frequently report variable pupil enrollments throughout the school year and are therefore not ranked in column 6. Data does not include students in preschools, adult, classrooms, juvenile halls, or regional occupational centers.

Title VII = Title VII funding for 1980-1981.
Title VII CG = Title VII consortium grantee for 1980-1981.
Title VII CM = Title VII consortium member for 1980-1981.
XXXXXX = a district did not report enrollment for Fall 1979.

Appendix 3 (continued)

District Name		(1) Rank By Number LES/NES Vietnamese	(2) LES/NES Vietnamese Enrollment Spring '80	(3) Total District Enrollment Fall '79	(4) LES/NES Vietnamese as a % of District Enrollment	(5) Vietnamese LES/NES as a % of State Vietnamese LES/NES	(6) Rank Order From Column 4
Los Angeles Unified		1	2266	534727	0.4	16.2	70
San Diego City Unified	Title VII	2	933	109704	0.9	6.7	35
San Francisco Unified	Title VII	3	859	56121	1.5	6.1	12
Garden Grove Unified		4	537	38532	1.4	3.8	18
Santa Ana Unified		5	504	27797	1.8	3.6	6
Long Beach Unified	Title VII	6	389	54226	0.7	2.8	45
Westminster Elementary		7	384	8232	4.7	2.7	1
East Side Union High	Title VII	8	329	20171	1.6	2.3	9
Huntington Beach Union High	Title VII	9	288	19845	1.5	2.1	13
Oakland Unified	Title VII	10	282	46113	0.6	2.0	54
Franklin McKinley Elementary	Title VII CM	11	282	6749	4.2	2.0	2
Orange Unified		12	266	27831	1.0	1.9	31
Newport Mesa Unified		13	230	19308	1.2	1.6	24
Glendale Unified	Title VII	14	216	20200	1.1	1.5	25
San Jose Unified	Title VII CG	15	204	34320	0.6	1.5	55
Ocean View Elementary		16	170	11073	1.5	1.2	14
Santa Clara Unified	Title VII CM	17	167	15849	1.1	1.2	26
Sacramento City Unified	Title VII CM	18	151	37423	0.4	1.1	71
Monterey Peninsula Unified		19	149	13268	1.1	1.1	27
Alhambra City High	Title VII	20	132	7822	1.7	0.9	7
Alhambra City Elementary	Title VII	21	129	8367	1.5	0.9	15
Fullerton Elementary	Title VII	22	123	9514	1.3	0.9	20

Appendix 3 (continued)

District Name		(1) Rank By Number LES/NES Vietnamese	(2) LES/NES Vietnamese Enrollment Spring '80	(3) Total District Enrollment Fall '79	(4) LES/NES Vietnamese as a % of District Enrollment	(5) Vietnamese LES/NES as a % of State Vietnamese LES/NES	(6) Rank Order From Column 4
Fountain Valley Elementary		23	117	8836	1.3	0.8	21
Mt. Diablo Unified		24	110	35319	0.3	0.8	88
Stockton City Unified	Title VII	25	101	22373	0.5	0.7	61
Pasadena Unified	Title VII	26	100	22357	0.4	0.7	72
Sunnyvale Elementary		27	98	5697	1.7	0.7	8
Tustin Unified		28	96	11765	0.8	0.7	39
Garvey Elementary	Title VII	29	91	5751	1.6	0.6	10
Anaheim Union High		30	90	28329	0.3	0.6	89
Riverside Unified	Title VII	31	89	22958	0.4	0.6	73
Alum Rock Union Elementary	Title VII	32	89	12131	0.7	0.6	46
Pomona Unified	Title VII	33	81	18595	0.4	0.6	74
Campbell Union High		34	78	11402	0.7	0.6	47
Fresno Unified		35	76	45858	0.2	0.5	118
Evergreen Elementary	Title VII CM	36	71	6246	1.1	0.5	28
New Haven Unified	Title VII	37	70	8754	0.8	0.5	40
Magnolia Elementary		38	69	3585	1.9	0.5	5
Berkeley Unified	Title VII	39	67	10113	0.7	0.5	48
Norwalk La Mirada Unified	Title VII	40	66	20264	0.3	0.5	90
Folsom Cordova Unified		41	66	10121	0.7	0.5	49
Lawndale Elementary	Title VII	42	64	4059	1.6	0.5	11
Campbell Union Elementary		43	63	6325	1.0	0.4	32
San Juan Unified		44	62	44637	0.1	0.4	160

Appendix 3 (continued)

District Name		(1) Rank By Number LES/NES Vietnamese	(2) LES/NES Vietnamese Enrollment Spring '80	(3) Total District Enrollment Fall '79	(4) LES/NES Vietnamese as a % of District Enrollment	(5) Vietnamese LES/NES as a % of State Vietnamese LES/NES	(6) Rank Order From Column 4
Livermore Valley Joint Unified		45	56	12049	0.5	0.4	62
Hacienda La Puente Unified	Title VII	46	56	24257	0.2	0.4	119
Irvine Unified	Title VII	47	56	13640	0.4	0.4	75
Anaheim Elementary		48	55	11462	0.5	0.4	63
Centinela Valley Union High		49	54	6134	0.9	0.4	35
ABC Unified	Title VII	50	53	23179	0.2	0.4	120
Oak Grove Elementary	Title VII CM	51	53	13713	0.4	0.4	76
Fremont Union High	Title VII CM	52	52	12689	0.4	0.4	77
Placentia Unified		53	49	16638	0.3	0.3	91
Redlands Unified		54	48	9934	0.5	0.3	64
Visalia Unified	Title VII CM	55	48	13948	0.3	0.3	92
Hayward Unified		56	47	17305	0.3	0.3	93
San Bernardino City Unified	Title VII	57	45	27322	0.2	0.3	121
San Gabriel Elementary		58	43	3175	1.4	0.3	19
Escondido Union Elementary		59	42	9015	0.5	0.3	65
Torrance Unified		60	39	22582	0.2	0.3	122
Fullerton Joint Union High		61	39	12928	0.3	0.3	94
Hawthorne Elementary		62	38	4716	0.8	0.3	41
Ravenswood City Elementary	Title VII CM	63	38	2940	1.3	0.3	22
Fremont Unified	Title VII	64	37	25498	0.1	0.3	161
Chaffey Union High		65	37	12037	0.3	0.3	95
Mendota Union Elementary	Title VII	66	36	1108	3.2	0.3	3

District Name		(1) Rank By Number LES/NES Vietnamese	(2) LES/NES Vietnamese Enrollment Spring '80	(3) Total District Enrollment Fall '79	(4) LES/NES Vietnamese as a % of District Enrollment	(5) Vietnamese LES/NES as a % of State Vietnamese LES/NES	(6) Rank Order From Column 4
Berryessa Union Elementary	Title VII CM	67	36	9295	0.4	0.3	78
Bellflower Unified		68	35	8701	0.4	0.2	79
Lennox Elementary	Title VII	69	35	4003	0.9	0.2	37
Grossmont Union High		70	35	19459	0.2	0.2	123
Vista Unified	Title VII	71	35	9056	0.4	0.2	80
Cupertino Union Elementary		72	35	13739	0.3	0.2	96
Moreland Elementary		73	35	4374	0.8	0.2	42
Downey Unified	Title VII	74	34	12734	0.3	0.2	97
Mountain View Elementary		75	34	2301	1.5	0.2	16
Richmond Unified		76	33	28582	0.1	0.2	162
Novato Unified		77	33	9507	0.3	0.2	98
Huntington Beach City Elementary		78	33	6914	0.5	0.2	66
Compton Unified	Title VII	79	32	29485	0.1	0.2	163
Cajon Valley Union Elementary		80	32	11714	0.3	0.2	99
Mountain View Elementary	Title VII	81	30	6210	0.5	0.2	67
El Monte Elementary	Title VII	82	29	8814	0.3	0.2	100
Goleta Union Elementary		83	28	4247	0.7	0.2	50
Alameda City Unified		84	27	8358	0.3	0.2	101
Little Lake City Elementary		85	27	4241	0.6	0.2	56
Buena Park Elementary		86	27	3815	0.7	0.2	51
Mountain View Los Altos	Title VII	87	27	3929	0.7	0.2	52
Oxnard Union High		88	25	10509	0.2	0.2	124

Appendix 3 (continued)

District Name		(1) Rank By Number LES/NES Vietnamese	(2) LES/NES Vietnamese Enrollment Spring '80	(3) Total District Enrollment Fall '79	(4) LES/NES Vietnamese as a % of District Enrollment	(5) Vietnamese LES/NES as a % of State Vietnamese LES/NES	(6) Rank Order From Column 4
Culver City Unified	Title VII	89	23	5392	0.4	0.2	81
Sequoia Union High	Title VII	90	23	8535	0.3	0.2	102
Santa Barbara City High	Title VII	91	23	7191	0.3	0.2	103
Milpitas Unified	Title VII OM	92	23	8467	0.3	0.2	104
North Sacramento Elementary		93	22	3491	0.6	0.2	57
Burbank Unified		94	21	11942	0.2	0.1	125
Central Elementary		95	20	2605	0.8	0.1	43
Inglewood Unified	Title VII	96	19	14179	0.1	0.1	164
Whisman Elementary	Title VII	97	19	1747	1.1	0.1	29
Bonita Unified		98	18	8451	0.2	0.1	126
Montebello Unified	Title VII	99	18	24947	0.1	0.1	165
Cypress Elementary		100	18	4243	0.4	0.1	82
Fairfield Suisun Unified		101	18	12695	0.1	0.1	166
Modesto City High		102	18	7886	0.2	0.1	127
Simi Valley Unified		103	18	20745	0.1	0.1	167
El Monte Union High	Title VII	104	17	6981	0.2	0.1	128
Elk Grove Unified		105	17	11615	0.1	0.1	168
Cambrian Elementary		106	17	2409	0.7	0.1	53
Modesto City Elementary		107	17	10955	0.2	0.1	129
Conejo Valley Unified		108	17	19682	0.1	0.1	169
Azusa Unified		109	16	9154	0.2	0.1	130
Whittier City Elementary	Title VII	110	16	4988	0.3	0.1	105

Appendix 3 (continued)

District Name		(1) Rank By Number LES/NES Vietnamese	(2) LES/NES Vietnamese Enrollment Spring '80	(3) Total District Enrollment Fall '79	(4) LES/NES Vietnamese as a % of District Enrollment	(5) Vietnamese LES/NES as a % of State Vietnamese LES/NES	(6) Rank Order From Column 4
San Rafael City High		111	16	3103	0.5	0.1	68
Oceanside City Unified	Title VII	112	16	10571	0.2	0.1	131
Sylvan Union Elementary		113	16	4136	0.4	0.1	83
San Lorenzo Unified		114	15	8389	0.2	0.1	132
Capistrano Unified		115	15	16954	0.1	0.1	170
Saddleback Valley Unified		116	15	19643	0.1	0.1	171
Grant Joint Union High		117	15	10870	0.1	0.1	172
Chula Vista City Elementary	Title VII	118	15	13506	0.1	0.1	173
Alvord Unified		119	14	9612	0.1	0.1	174
Moreno Valley Unified		120	14	6608	0.2	0.1	133
Lodi Unified		121	14	13718	0.1	0.1	175
Newark Unified	Title VII	122	13	7582	0.2	0.1	134
South Pasadena Unified		123	13	3591	0.4	0.1	84

Appendix 4

EDUCATIONAL RESOURCES

A. Classroom Instructional Materials for Vietnamese Bilingual Programs

1. Elementary school level

Alameda County Office of Education. *Fairy Stories*. Hayward, California: Instructional Support Services Unit, 1981.

Vietnamese version.

_____. *Folk Stories*. Hayward, California: Instructional Support Services Unit, 1981.

Vietnamese version.

_____. *Once There Was an Elephant*. Hayward, California: Instructional Support Services Unit, 1981.

Vietnamese version.

_____. *Stories From Old China--Stories From Mexico*. Hayward, California: Instructional Support Services Unit, 1980.

Vietnamese version.

_____. *Vietnamese Folktales*. Hayward, California: Instructional Support Services Unit, 1980.

Vietnamese/English.

BABEL. The Fables: Vietnamese Reading (K-4). *The Skinny Chickens and the Fat Hens; The Donkey and the Fox; The Two Donkeys; The Fibbing Shepherd; The Crow and the Fox; Who Will Place the Rattle on the Cat?; The Wise Turtle*. Berkeley, California: BABEL, 1977.

_____. *Social Studies Unit for Vietnamese Children in the U.S.A.* Berkeley, California: BABEL, 1977.

Teacher Handbook.

_____. *Vietnamese/English Illustrated Vocabulary Series.* Berkeley, California: BABEL, 1978.

Levels 1, 2, and 3.

Bùi, Bảo Văn, and Phạm, Hải Vân. *Tập Đọc, I, II.* Toronto, Canada: Que Huong Editors, 1977.

Reading levels 1 and 2.

Center for Applied Linguistics. [I Learn the Vietnamese Syllable.] *Em Học Vần;* [I Learn to Read.] *Em Học Việt-Ngữ;* [I Study Arithmetic.] *Em Học Toán;* [National History.] *Quốc-Sử;* [I Find Out About Science.] *Em Tìm Hiểu Khoa-Học;* [80 Games.] *80 Trò Chơi Lành.* Washington, D.C.: Center for Applied Linguistics, no date.

Vietnamese textbook. Grades 1-5. This series was developed by the Ministry of Education in Saigon and was the official textbook series used in public schools in Vietnam.

Dunking, Leslie. *The Nightmare.* Hayward, California: Alameda County Office of Education, 1980.

Vietnamese version. Controlled reader. 300-word vocabulary.

Grand Rapids Public Schools. [Let's Learn Vietnamese.] *Em Học Tiếng Việt.* Grand Rapids, Michigan: Grand Rapids Public Schools, 1978.

Seven volumes with teacher's manuals.

_____. *Vietnamese Alphabet Coloring Book.* Grand Rapids, Michigan: Grand Rapids Public Schools, 1976.

Institute for Intercultural Studies. *The Pledge of Allegiance/Lời Nguyền Trung-Thành.* Los Angeles, California: Institute for Intercultural Studies, 1978.

Vietnamese/English.

Long Beach Unified School District., *Some Men Who Explored America/Những Người Thám-Hiểm Mỹ-Châu; Two Heroes of the American Revolution: George Washington, The Marquis De La Fayette/Hai vị Anh-Hùng Của Cách-Mạng Hoa-Kỳ.* Long Beach, California: Southeast Asian Learners Project, 1978.

Vietnamese/English.

San Diego City Schools. *The Cat and the Rat; The Happy Taxi Cab; Tuong's Special Day; Where is Pete?* San Diego, California: San Diego City Schools, 1978.

Designed to act as Vietnamese/English bilingual pre-primer/primer level readers.

_____. *U.S. Constitution Translated into Vietnamese.* San Diego, California: San Diego City Schools, 1976.

Vietnamese/English.

_____. *Vietnamese Spelling/Alphabet Book.* San Diego, California: San Diego City Schools, 1977.

San Diego State University. *Popular Stories From Vietnam.* San Diego, California: Institute for Cultural Pluralism, School of Education, 1979.

Vietnamese/English.

Sesma, Candido. *English in One Year.* Los Angeles, California: Sesma's Multilingual Foreign Language Series, Orbis Publications, 1979.

Vietnamese/English.

Stockton Unified School District. *The Betel and the Areca/ Truyện Trầu Cau; The Lady of Nam-Xương/Thiếu-phụ Nam-Xương; A Hero Diplomat/Một Nhà Ngoại-Giao Anh-Hùng; The Legend of the Firecrackers/Huyền thoại về Pháo; The Legend of the Narcissus/Huyền-thoại về Hoa Thủy-Tiên.* Stockton, California: Multilingual-Multicultural Education Vietnamese Project, 1976.

Vietnamese/English. Elementary level.

Trần, Điền Văn. In Gritter, Winabelle (Ed.), *Cổ-Tích Nhi-Đồng (3 Quyển). Children's Tales* (3 Vols.). Skokie, Illinois: National Textbook Company, 1981.

Vietnamese/English.

2. Secondary school level

Alameda County Office of Education. *A Nation Conceived and Dedicated* (U.S. History, Vol. 1: 1620-1860); *Old Hate--New Hope* (U.S. History, Vol. 2: 1860-1914). Hayward, California: Instructional Support Services Unit, 1981.

Vietnamese translation.

BABEL, Inc. *English/Vietnamese Scientific Terminology.* Book 1: *Mathematics*; Book 2: *Physics*; Book 3: *Geography*; Book 4: *Chemistry*; Book 5: *Natural Sciences*; Book 6: *Government and History*; Book 7: *Mathematics.* Berkeley, California: BABEL, 1978.

Level 2 (for high school and junior college students).

Bùi, Bảo Văn. [General Knowledge About Vietnam.] *Việt-Nam Thường-Thức*, 1980; [Vietnam Classical Poetry.] *Thi-Ca Cổ-Điển*, 1978; [Vietnamese Modern Poetry.] *Thi-Ca Tiền-Chiến Và Hiện-Đại*, 1978; [The Poetry of Yen-Do and Tu Xuong.] *Thơ Nàm Yên-Đỗ Và Tú-Xương*, 1980. Toronto, Canada: Quê-Hương Editors.

Caldwell, John C. *Let's Visit Vietnam.* New York: The John Day Co., 1969.

Chinnock, Frank W. *Kim--A Gift from Vietnam.* New York: World Publishing Co., 1971.

Coburn, Jewell Reinhart. *Beyond the East Wind: Legends & Folk-Tales of Vietnam.* Thousand Oaks, California: Burn, Hart & Co., 1976.

Constant, Helen. *First Snow.* New York: Alfred A. Knopf, 1974.

Cooke, David C. *Vietnam: The Country, The People.* New York: W. W. Norton, 1968.

Dareff, Hal. *The Story of Vietnam: A Background Book for Young People.* New York: Parents' Magazine Press, 1966.

Dixon, Paige. *Promises to Keep.* New York: Atheneum, 1974.

Forney, Inor. In Joann Robinson (Ed.), *Nhân, A Boy of Vietnam*. Rutland, Vermont: Charles E. Tuttle Co., 1967.

Graham, Gail B. *The Beggar in the Blanket and Other Vietnamese Tales*. New York: The Dial Press, 1970.

Hà, Phương Mai. [History of the Vietnamese Struggle Against French.] *Việtnam Kháng-Pháp Sử*; [Geography of Vietnam.] *Địa-Lý Việt-Nam*. San Jose, California: Mai-Hiên Publishing Co., 1978.

_____. [Short History of Vietnamese Civilization.] *Lược-Sử Văn-Minh Việt-Nam*. San Jose, California: Mai-Hiên Publishing Co., 1970.

Lê, Kông Bá. *Modern English for Vietnamese Learners*. Houston, Texas: Zieleks Co., 1978.

_____, and Vũ, Anh Ngọc. [Vietnamese/English/French Idioms.] *Thành-Ngữ Việt-Anh Pháp*. Houston, Texas: Zieleks Co., 1978.

Long Beach Unified School District. *Earthquake*. Long Beach, California: Southeast Asian Learners Project, 1978.

Excerpt from a pamphlet by the United States Department of Commerce and Mineral Information Service. Multilingual: English/Vietnamese/Lao/Cambodian.

_____. *Experiences in Government for Southeast Asian Students*. Long Beach, California. Southeast Asian Learners Project, 1978-1979.

Multilingual: English/Chinese/Lao/Cambodian/Vietnamese.

_____. *Math Words/Danh-Từ Toán-Học*. Long Beach, California: Southeast Asian Learners Project, 1979.

Vietnamese/English for junior high school students.

_____. [Patterns of Verb Usage in English.] *Mẫu Dùng Động-Từ Anh-Ngữ*. Long Beach, California: Southeast Asian Learners Project, 1978.

_____. *Social Studies Words.* Long Beach, California: Southeast Asian Learners Project, 1979.

For junior high school students.

Midwest Indochinese Resource Center. *U.S. History, A Vietnamese Supplement; Biology, A Vietnamese Supplement; Physics, A Vietnamese Supplement; Chemistry, A Vietnamese Supplement; Mathematics, A Vietnamese Supplement.* Arlington Heights, Illinois: Bilingual Education Service Center, 1977.

These publications serve to supply terminology, narrative, and background information especially useful in ESL training.

San Diego City Schools. [Math Terminology List for High School and Junior College Students.] *Tu-Ngu Toan-Hoc.* San Diego, California: San Diego City Schools, 1976.

_____. *This is America.* San Diego, California: San Diego City Schools, 1979.

Vietnamese translation.

San Francisco Unified School District. *U. S. History.* San Francisco, California: San Francisco Unified School District, 1978.

Vietnamese/English with Glossary.

Schultz, George F. *Vietnamese Legends.* Rutland, Vermont: Charles E. Tuttle, 1965.

Stockton Unified School District. *Vietnamese History in Brief/ Vắn Tắt Vài Hàng Lịch-Sử Việt-Nam; A Hero Diplomat/Một Nhà Ngoại-Giao Anh-Hùng; Rural Life in Vietnam/ Đời Sống ở Thôn-Quê Việtnam; Benjamin Franklin, George Washington, The First Thanksgiving/Lễ Tạ Ơn-Đầu Tiên.* Stockton, California: Multilingual-Multicultural Education Vietnamese Project, 1976.

Vietnamese/English.

Sun, Ruth Q. *Land of the Seagull and Fox: Folk Tales of Vietnam.* Rutland, Vermont: Charles E. Tuttle, Co., 1957.

Võ, Đình. *The Toad is the Emperor's Uncle*. Garden City, New York: Doubleday & Co., 1970.

Wilder, H., Ludlum, Robert, and Brown, Harriet M. *This is America's Story* (Nguyen Manh Quang, trans.). Tacoma, Washington: Tacoma Public Schools, Bilingual Education Office, 1978.

3. Dictionaries

Đào, Vỹ Đăng. *French-Vietnamese Dictionary; Vietnamese French Dictionary*. Lancaster, Pennsylvania: Xuân-Thu Co., 1980.

Lê, Kông Bá. *Từ Điển Đàm-Thoại Việt-Anh/Vietnamese/English Conversation Dictionary*. Houston, Texas: Zieleks Publishing Co., 1978.

_____. *Từ Điển Tiêu-Chuẩn Anh Việt, Việt-Anh/Standard Pronouncing English/Vietnamese, Vietnamese/English Dictionary*. Houston, Texas: Zieleks Publishing Co., 1978.

Nghiêm, Duy. *English/Vietnamese Dictionary of Electricity & Electronics Terms*. Lancaster, Pennsylvania: Xuân Thu Co., 1978.

Nghiêm, Gi Thề. *English/Vietnamese Dictionary of Technical Terms*. Lancaster, Pennsylvania: Xuân-Thu Co., 1979.

Nguyễn, Đình-Hòa. *Hoa's Essential English-Vietnamese Dictionary*. Carbondale, Illinois: Asia Books, 1980.

_____. *Vietnamese English Dictionary*. Rutland, Vermont: Charles E. Tuttle, 1966.

_____. *Vietnamese English Student Dictionary* (Rev. ed.). Carbondale, Illinois: Southern Illinois Press, 1971.

Nguyễn, Khắc Văn. *Vietnamese-English & English Vietnamese Dictionary; Vietnamese-English Dictionary; English-Vietnamese Dictionary; General English-Vietnamese Dictionary*. Glendale, California: Dainam Co., 1976.

Nguyễn, Trọng Hữu. *English/Vietnamese Dictionary of Military Terms*. Lancaster, Pennsylvania: Xuân Thu Co., 1979.

B. Sources for Vietnamese Language Materials
(Following is a list of bookstores and other agencies that specialize in Vietnamese language materials.)

ALAMEDA COUNTY OFFICE OF EDUCATION
Learning Resource Services
685 A Street
Hayward, CA 94541

B.A.B.E.L. INC.
255 East 14th Street
Oakland, CA 94606
(415) 451-0511

BILINGUAL EDUCATION TECHNICAL ASSISTANCE CENTER (BETAC)
Tacoma School District #10
708 South G Street
Tacoma, WA 98405

BÙI, BẢO VĂN (Quê Hương Editors)
15 Rochdale Avenue
Toronto, Canada M6E 1W9
(416) 653-2094

BURN, HART AND COMPANY
Box 1772
Thousand Oaks, CA 91360
(805) 498-3985

CALIFORNIA STATE DEPARTMENT OF EDUCATION
Office of Bilingual-Bicultural Education
721 Capitol Mall
Sacramento, CA 95814
(916) 445-2872

CENTER FOR APPLIED LINGUISTICS—NITAC
1611 North Kent Street
Arlington, VA 22209
(800) 336-3040

CENTER FOR VIETNAMESE STUDIES
Southern Illinois University at Carbondale
Carbondale, IL 62910
(618) 536-3385

COMPREHENSIVE EDUCATIONAL ASSISTANCE CENTER
California State University, Fullerton
800 North State College Boulevard
Fullerton, CA 92634
(714) 773-3994

DAINAM COMPANY
1145 Viola Avenue
Glendale, CA 91202
(213) 244-0135

GRAND RAPIDS PUBLIC SCHOOLS
Bilingual Department
143 Bostwick, Northeast
Grand Rapids, MI 49502

INDOCHINESE MATERIALS CENTER
United States Office of Education--Region VII
601 East 12th Street
Kansas City, MO 64106

INSTITUTE FOR CULTURAL PLURALISM
College of Education
San Diego State University
San Diego, CA 92182

LONG BEACH UNIFIED SCHOOL DISTRICT
Southeast Asian Learning Project (SEAL)
701 Locust Avenue
Long Beach, CA 90813
(213) 436-9931

MAI-HIỀN PUBLISHING CO.
889 Peter Pan Avenue
San Jose, CA 95116

MID-AMERICA CENTER FOR BILINGUAL MATERIALS DEVELOPMENT
The University of Iowa
N. 310 O.H. Oakdale Campus
Iowa City, IA 52242
(319) 353-5400

MIDWEST INDOCHINESE RESOURCE CENTER
Bilingual Education Service Center
500 South Dwyer Avenue
Arlington Heights, IL 60005
(312) 255-9820

MULTILINGUAL EDUCATION RESOURCE INFORMATION & TRAINING CENTER (MERIT)
Ritter Annex, Room 995
Temple University
Philadelphia, PA 19122
(215) 787-6258

NATIONAL TEXTBOOK COMPANY
8259 Niles Center Road
Skokie, IL 60076
(312) 679-4210

REGIONAL BILINGUAL TRAINING RESOURCE CENTER
131 Livingston Street, Room 204
Brooklyn, NY 11201

SAN DIEGO CITY UNIFIED SCHOOL DISTRICT
Office of Bilingual Education
4100 Normal Street
San Diego, CA 92103
(714) 298-8120

SAN FRANCISCO UNIFIED SCHOOL DISTRICT
VIETNAMESE BILINGUAL--ESEA Title VII
135 Van Ness Avenue
San Francisco, CA 94012
(415) 565-9000

STOCKTON UNIFIED SCHOOL DISTRICT
Office of Multilingual Multicultural Education
55 West Flora Street
Stockton, CA 95202
(209) 944-4300

VIETNAMESE BOOK STORE
P. O. Box 66
Lancaster, PA 17604
(717) 299-0613

ZIELEKS PUBLISHING CO.
3046 Golfcrest Boulevard, #11
Houston, TX 77087
(713) 645-9861

C. Vietnamese Bilingual Teacher Training Institutions in California

California State University, Long Beach*
School of Education
1250 Bellflower Boulevard
Long Beach, CA 90840
(213) 498-4536

San Diego State University*
Multicultural Education
5300 Campanile Drive
San Diego, CA 92182
(714) 265-6092 or 265-5155

San Jose State University
125 South 7th Street
San Jose, CA 95192
(408) 277-2946

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*These institutions have ESEA, Title VII Fellowship Programs.

Appendix 5

COMMUNITY ORGANIZATIONS AND MEDIA SERVICES

A. Community Organizations

BERKELEY

Vietnamese Mutual Association
Attn: Mr. Tho Ngoc Lulu
P.O. Box 2244
Berkeley, CA 94702
(415) 841-4246

FRESNO

Vietnamese Association of the Central Valley
Attn: Mr. Cung Tiến Công
6633 N. Remington Avenue
Fresno, CA 93704
(209) 439-0648

LOS ALTOS

Vietnamese Catholic Federation in U.S.A.
Attn: Rev. Tinh Vân Nguyễn/ Mr. Thiện Công Trần
c/o St. Patrick's College
23199 St. Joseph Avenue
Los Altos, CA 94022
(415) 965-1057 or 965-8428

LOS ANGELES

American Vietnam Chinese Friendship Association
Attn: Mr. Coong Siu Ly
900 Avila Street
Los Angeles, CA 90005
(213) 620-8811 or 624-8636

Associated College & Indochinese Refugee Family Services
Attn: Mr. Tony Nguyen
1670 Wilshire Boulevard
Los Angeles, CA 90017
(213) 434-8710

Association of Former Students of National Institute of Administration
(Hội Cựu Sinh-viên Quốc-Gia Hành-Chánh)
Attn: Mr. Liên Đình Nguyễn
3525 E. Elm Street
Brea, CA 92621
(714) 993-3029

Congregation of Vietnamese Buddhist in the USA
Attn: Rev. Thích Mẫn Giác/ Dr. Thuận Quang Trần
863 South Berendo Street
Los Angeles, CA 90005
(213) 384-9638

Hacienda-La Puente Vietnamese Association
Attn: Mr. Vuc Cao Nguyễn
1439 Farmstead Avenue
Hacienda Heights, CA 91745
(213) 961-1073

Hawthorne Vietnamese Alliance Church
Attn: Rev. Samuel Ong Hien /
12711 South Menlo Avenue
Hawthorne, CA 90250
(213) 644-4661

Indochinese Women's Association
Attn: Mrs. Thu-Diễm Vũ
7050 Pellet
Downey, CA 90241
(213) 928-2895

Long Beach Vietnamese Alliance Church
Attn: Rev. Nam Văn Phạm
3331 Palo Verde
Long Beach, CA 90808
(213) 429-0212

North Hollywood Vietnamese Alliance Church
Attn: Rev. Lương Hữu Nguyễn
11914 Oxnard
Hollywood, CA 91606
(213) 763-1934

Pacific Horizon Inc.
Attn: Sister Nicole Nguyễn
760 East Graves Avenue
Rosemead, CA 91770
(213) 571-1600 or 280-6510

Pasadena Vietnamese Alliance Church
Attn: Rev. Tấn Minh Phạm
2113 East Villa Street
Pasadena, CA 91107
(213) 796-1483

United Vietnamese Foundation of America, Inc.
Attn: Dr. Tín Kiện Bùi
117 East Main Street
Alhambra, CA 91801
(213) 289-8560

Vietnamese Alliance Association
Attn: Mr. Hai Đình Lê
6278 Alameda Street
Long Beach, CA 90815
(213) 598-1560

Vietnamese Association in California
Attn: Dr. Mai Văn Trấn
1400 West 9th Street
Los Angeles, CA 90013
(213) 385-7211

Vietnamese Association in Los Angeles
Attn: Mr. Hậu Đức Phạm
1044 Manhattan Branch Boulevard
Lawndale, CA 90260
(213) 370-3938

Vietnamese Catholic Community of Burbank
Attn: Rev. Đại Văn Phan
2010 West Olive Avenue
Burbank, CA 91506
(213) 841-0945 or 845-5898

Vietnamese Catholic Community of L. A.
Attn: Mr. Hàm Kim Nguyễn
1529 Lafayette Street
San Gabriel, CA 91776
(213) 571-7822

Vietnamese Christian Youth Fellowship
Attn: Dr. Bửu Ngọc Đặng
3529 West 132nd Street
Hawthorne, CA 90250
(213) 970-0289

Vietnamese Community Center
Attn: Mr. Thiện Bùi
1553 North Hudson Avenue
Los Angeles, CA 90028

Vietnamese Community of San Gabriel Valley
Attn: Mr. Tâm Công Lê
104-106 North Union Avenue
Los Angeles, CA 90026

Vietnamese Foundation
Attn: Mr. Nho Trọng Nguyễn
804 Morris Place
Montebello, CA 90640
(213) 724-9581

Vietnamese Mutual Association
Attn: Mr. Miên Văn Hoàng
3741 Midvale Avenue #2
Los Angeles, CA 90034
(213) 559-4801

Vietnamese Refugee Community
Indochinese Resettlement Agency
Attn: Mr. Thanh Hà Hoàng
P.O. Box 2497
Canoga Park, CA 91306
(213) 893-6710

Vietnamese United Buddhist
Churches in the USA
Attn: Rev. Thích Mẫn Giác
863 South Berendo Street
Los Angeles, CA 90005
(213) 384-9638

Vietnamese Youth & Education
Associations, Inc.
Attn: Mr. Hân Thanh
P.O. Box 2186
Hollywood, CA 90028
(213) 469-6616

MONTEREY COUNTY

Vietnamese Fisherman Association
of Monterey Bay
Attn: Mr. Khoa Nguyễn/Mèo Đoàn
1340 Hilby Avenue
Seaside, CA 93955

OAKLAND

Indochinese Ecumenical Community
Center
Attn: Mr. Van Minh Trần
First United Methodist Church
2353 Broadway
Oakland, CA 94612
(415) 444-8171

ORANGE COUNTY

Advisory Vietnamese Community
Foundation
Attn: Mr. Vinh Kim Phạm
20112 Moon Tide Circle
Huntington Beach, CA 92646
(714) 963-7654

Association of Vietnamese Doctors
Attn: Đinh Bính Vũ, M.D.
18356 Santa Joanna
Fountain Valley, CA 92704
(714) 464-5061

California Association for
Vietnamese-American Education
Attn: Mai Anh Thị Công
1555 Mesa Verde East, #27L
Costa Mesa, CA 92626
(714) 834-3827

Can Tho Mutual Benefit Non-Profit
Corporation
(Cần Thơ Tương Tế Hội)
Attn: Hy Văn Trần, Pres.
1042 West Wilshire Avenue
Santa Ana, CA 92707
(714) 979-2208

Free Vietnamese Association in
Western USA
(Hội Người Việt Tự Do Tại Miền
Tây Hoa Kỳ)
Attn: Thuần Phúc Nguyễn, Pres.
3752 Hendrix Street
Irvine, CA 92714
(714) 551-8835

Nationalist Vietnamese Action
Center
(Trung Tâm Sinh Hoạt Người Việt
Quốc Gia)
Attn: Sơn Giang Đặng
2343 West First Street
Santa Ana, CA 92704
(714) 558-0902

Overseas Vietnamese Buddhist
Community
Cộng Đồng Phật Tử Việt Nam Tại
Hải Ngoại)
Attn: Lan Ngọc Phạm, Gen. Sec.
4602 Kimberwick Circle
Irvine, CA 92714
(714) 551-8119

Santa Ana Vietnamese Alliance Church
Attn: Rev. Van Dai
2120 Cypress Avenue
Santa Ana, CA 92702
(714) 898-0213

Vietnamese American Association
Attn: Dr. Sung Văn Đặng
2306 W. Rowland Drive
Santa Ana, CA 92702
(714) 834-5855

Vietnamese Catholic Center & Vietnamese Catholic Community in the Diocese of Orange Co.
Attn: Rev. Hà Thanh Đỗ/Mr. Tuyển Ngọc Đinh (Chairman)
8113 Fillmore Drive
Stanton, CA 90580
(714) 963-3739

Vietnamese Community in Orange County
Attn: Mr. Tường Cát Nguyễn
9107 Bolsa Avenue
Westminster, CA 92683
(714) 894-9875

Vietnamese Mutual Association (Việt Nam Tương Tế Hội)
Attn: Long Van Nguyen, Pres.
14341 Cedarwood Avenue
Westminster, CA 92683
(714) 551-8119

Vietnamese United Buddhist Church in the United States Chapter in Orange County
(Cộng Đồng Phật Tử Việt Nam Tại Orange County)
Attn: Mộc Đỉnh Cung, Chairman
2028 West McFadden Street
Santa Ana, CA 92704
(714) 546-0306

Vietnamese Youth Center
Attn: Rev. Hải Nguyễn
12211 Magnolia Street
Garden Grove, CA 92642
(714) 750-5757

REDWOOD CITY

Association of Cultural and Social Advancement for Vietnamese
Attn: Mr. Canh Văn Nguyễn
905 Stansbaugh Street
Redwood City, CA 94063
(415) 368-4200

RIVERSIDE COUNTY

Vietnamese Catholic Community
Attn: Rev. Điển Thanh Nguyễn/ Mr. Tích Quang Lê
4268 Lime Street
Riverside, CA 92501
(714) 686-4004

SACRAMENTO

Vietnamese Buddhist Association
Attn: Ms. Mai Nguyễn
3119 Alta Arden Espressway
Sacramento, CA 95825
(916) 481-8781

Vietnamese Catholic Community
Attn: Rev. Vy Văn Nguyễn
1017 11th Street
Sacramento, CA 95814
(916) 447-1876

Vietnamese Community in Sacramento, Inc.
Attn: Mr. Bản Ngọc Nguyễn
P.O. Box 22426
Sacramento, CA 95822
(916) 445-2872

SANTA BARBARA

Vietnamese Refugee Mutual Assistance Association in Santa Barbara
Attn: Mr. Hân Ngọc Nguyễn
c/o Indochinese Community Program
609 East Haley Street
Santa Barbara, CA 93105
(805) 965-7045

SANTA CLARA COUNTY

Association of Sponsors of Vietnamese Refugees
Attn: Mr. Linh Thế Ngô
5189 Running Bear Drive
San Jose, CA 95136

Association of Vietnamese Elderly of the Bay Area
Attn: Mr. Hớp Xuân Đỗ
c/o IRCC
999 Newhall Street
San Jose, CA 95126
(408) 984-8614, ext. 33; or 279-8097

California Vietnamese Lawyers Association
Attn: Mr. Tuyển Ngọc Vũ
1073 Wunderlick Drive
San Jose, CA 95129
(408) 446-1251

East West Institute
Attn: Mr. Ngọc Thể Vũ
P.O. Box 61655
Sunnyvale, CA 94088

Indochinese Resettlement & Cultural Center Inc.
Attn: Mr. Yklong Adrong
4319 Arpeggio Avenue
San Jose, CA 95136
(408) 226-3715

Legio Mariae Catholic Community for Mothers
Attn: Ms. Liễn/Ms. Mẫu Thị Nguyễn
775 Oak Street #1
Mountain View, CA 95112

Santa Clara Vietnamese Alliance Church
Attn: Rev. Mai Xuân Nguyễn
1901 Cottle Avenue
San Jose, CA 95125
(408) 379-5121

Vietnamese American Association
Attn: Mr. Trần Công Thiện
4162 Crescendo Avenue
San Jose, CA 95136
(408) 225-9018

Vietnamese Baptist Mission
Attn: Rev. Văn Công Nguyễn
10505 Miller Avenue
Cupertino, CA 95014
(408) 252-7191

Vietnamese Buddhist Association
Attn: Rev. Thích Thanh Cát
763 Conohoe Street
East Palo Alto, CA 94303

Vietnamese Catholic Federation in USA
Attn: Rev. Tịnh Văn Nguyễn
40 St. Patrick's College
P.O. Box 151
Mountain View, CA 94042

Vietnamese Clergy Association
Attn: Rev. Nguyễn Văn Tịnh
Box 151
Mountain View, CA 94042
(415) 965-1057 or 965-8428

Vietnamese Cultural Association of Santa Clara
Attn: Mr. Lốc Văn Vũ
1257 Runshaw Place
San Jose, CA 95121
(408) 629-4787

Vietnamese Friendship Association
Attn: Mr. Chưởng Đình Ngô
996 Henderson Avenue, Room 1
Sunnyvale, CA 94086

Vietnamese Students Parents Association
Attn: Mr. Giang Lâm Trần
388 Memphis Drive
Campbell, CA 95088

Vietnamese Veterans Association
Attn: Mr. Phác Xuân Nguyễn
3724 Dundale Drive
San Jose, CA 95121
(408) 225-1900, ext. 3306
or 629-3370

Vietnamese Women Association
Attn: Mrs. Trường Phạm
682 Starr
Santa Clara, CA 95051
(408) 247-3058

Vincent Ascencion Church
Attn: Rev. Bích Ngọc Đinh
12072 Miller Avenue
Saratoga, CA 95070
(408) 255-4695

SAN DIEGO COUNTY

Boat People S.O.S. Committee
Attn: Mr. Khang Hữu Nguyễn/
Dr. Xướng Hữu Nguyễn
3202 Annrae Street
San Diego, CA 92123
(714) 292-6911

Hung Vuong Youth Organization
Attn: Lợi Quốc Chu
1065 Scott Street
San Diego, CA 92106
(714) 222-4064

San Diego Vietnamese Alliance
Church
Attn: Rev. Tuổi Hữu Nguyễn
10806 New Salem Terrace
San Diego, CA 92126
(714) 566-1362

Vietnamese Alliance Association
Attn: Dr. Xướng Hữu Nguyễn
4635 Sauk Avenue
San Diego, CA 92050
(714) 292-6911

Vietnamese Buddhist Association
Attn: Mr. Xum Võ, Pres.
8623 Tommy Drive
San Diego, CA 92119
(714) 469-4065

Vietnamese Catholic Community
of San Diego
Attn: Rev. Long Kim Phạm
c/o St. Joseph Cathedral
1535 Third Avenue
San Diego, CA 92101
(714) 239-0229

Vietnamese Community Foundation
Attn: Mr. Tuấn Quang Phạm
5151 College Gardens Court
San Diego, CA 92115
(714) 582-1270

Vietnamese Cultural Association
Attn: Mr. Khoa Văn Lê
2840 East 7th Street, Suite 3
National City, CA 92050
(714) 963-7654

Vietnamese Educational &
Cultural Association
Attn: Mr. Tran Minh Vu
11712 Giles Way
San Diego, CA 92126
(714) 566-4593

Vietnamese Festival Organizing
Committee
Attn: Mr. Giá Hữu Nguyễn
11712 Giles Way
San Diego, CA 92126
(714) 292-6911

Vietnamese Friendship Association
Attn: Mr. Dương Văn Nguyên
3311 Menard Street
National City, CA 92050
(714) 475-6855 or 292-6911

SAN FRANCISCO

Boat People Sponsoring Association
Attn: Mr. Cảnh Đức Đặng
1318 Natoma
San Francisco, CA 94103

Chinese Indochina Benevolent Association
Attn: Mr. Chang Văn Hoa
P.O. Box 99623
San Francisco, CA 94109
(415) 566-5232

San Francisco Vietnamese Alliance Church
Attn: Rev. Long Hồn Hứa
4008 Moriega Street
San Francisco, CA 94122
(415) 665-7316

Vietnam Chinese Mutual Aid and Friendship Association
Attn: Mr. Ung Sinh Tac
374 Eddy
San Francisco, CA 94109
(415) 775-2943

Vietnam Nationalist Benevolent Organization, Inc.
Attn: Dr. Minh Quang Phạm
3575 Mission Street
San Francisco, CA 94110
(415) 285-2866

Vietnamese Baptist Church
Attn: Rev. Nga Thắng Nguyễn
c/o Baptist Mission Church
1282 25th Avenue
San Francisco, CA 94122
(415) 665-4923

Vietnamese Buddhist Association
Attn: Rev. Thích Tinh Tử/
Mrs. Tuyền Thi Mai
243-245 Duboce Avenue
San Francisco, CA 94103
(415) 431-1322

Vietnamese Catholic Association
Attn: Rev. Phúc Đình Trần/
Sister Rosalyne
3696 Clay Street
San Francisco, CA 94116
(415) 346-3039 or 346-5505

Vietnamese Education Association
Attn: Mr. Nhi Đồng Lê
467 Barlett St., No. 3
San Francisco, CA 94110
(415) 431-3500

Vietnamese Friendship Association and Mutual Assistance
Attn: Mr. Linh Ngọc Lê
1655 Folsom Street
San Francisco, CA 94103
(415) 431-3500

Vietnamese Student Parents Association of San Francisco
Attn: Biển Phú Nguyễn
909 Faxon Avenue
San Francisco, CA 94112
(415) 366-1877

Vietnamese Teachers Association
Attn: Mr. Lân Thúc Lê
2242 21st Avenue
San Francisco, CA 94116
(415) 665-4578

SAN MATEO

Vietnamese Mutual Assistance Association
Attn: Mr. Peter V. Phùng
2539 Holland Street
San Mateo, CA 94403
(415) 843-7094

SANTA ROSA

Indochinese American Council, Inc.
P.O. Box 4566
Santa Rosa, CA 95402
(707) 538-0248

STOCKTON

Vietnamese Catholic Association
of Stockton
Attn: Mr. Ve Hoang
2866 Pixie Drive
Stockton, CA 95202
(209) 462-8982

Vietnamese Community, Inc.
Attn: Dr. Lâm-Linh Nguyễn
125 W. Barrymore Street
Stockton, CA 95204
(209) 462-4625

WALNUT CREEK

American Vietnamese Association
Attn: Mr. Thông Văn Trương
2116 N. Main Street, Suite D
Walnut Creek, CA 94596
(415) 930-0288

B. Radio Stations

VOICE OF INDOCHINESE COMMUNITY (San Diego)
KPBS 89.5 FM
(Every Saturday: 8:00-8:30 a.m.)

RADIO VIETNAM (Los Angeles)
107 FM
(Every Friday: 7:00-8:30 a.m.)

NEW LIFE--VIETNAMESE COMMUNITY OF ORANGE COUNTY
KSBR 88.5 FM
(Every Sunday: 1:00-1:30 p.m.)

PHAT THANH TIENG VIET (Vietnamese Broadcast) Los Angeles
KMEX 107.1 FM
(Every Saturday: 4:00-5:00 p.m.)

ASIA/PACIFIC AFFAIRS (Vietnamese Programs)

1. KUSF (San Francisco) 90.3 FM
   Monday to Friday: 5:45-6:00 p.m.

2. KZFU (Stanford University) (San Mateo County and North Santa Clara County) 90.1 FM
   Monday to Friday: 7:00-7:10 a.m.

3. KSCS (California State University, San Jose)
   (Southern Santa Clara County) 90.7 FM
   Monday to Friday: 7:00-7:10 a.m.

The Voice of America (VOA) is continuing its daily broadcasts to Southeast Asia in Vietnamese on the following shortwave frequencies:

Washington, D.C. time (EST)	Kilocycles (KHz)	Meter Bands
0700 - 0900	9660	31.06
0700 - 0900	6145	48.82
1730 - 1800	17895	16.76
1730 - 1800	15250	19.67

C. Newspapers

HỒN VIỆT (Monthly)
7321 Dinwiddie Street
Downey, CA 90242
(213) 928-1650

KHAI PHÓNG (Monthly)
P.O. Box 85250
Hollywood, CA 90072
(213) 460-4580

LIÊN-LẠC (Monthly)
P.O. Box 151
Mountain View, CA 94042
(415) 965-1057 or 967-9501

NGƯỜI VIỆT (Weekly)
9609 Bolsa Avenue
Westminster, CA 92683
(714) 531-9491

NGƯỜI VIỆT TỰ-DO (Monthly)
P.O. Box 22426
Sacramento, CA 95822

NHÂN CHỨNG
P.O. Box 1447
Garden Grove, CA 92642
(714) 750-4661

PHẬT-GIÁO VIỆT-NAM (Monthly)
863 S. Berendo Street
Los Angeles, CA 90005
(213) 384-9634

QUÊ HƯƠNG (Monthly)
2181 Valleywood Drive
San Bruno, CA 94066
(415) 589-9234

QUYẾT TIẾN (Monthly)
2342 W. 1st Street
Santa Ana, CA 92704
(714) 558-0902

TRẮNG ĐEN
P.O. Box 192
Glendale, CA 91209
(213) 246-6109

VIỆT-NAM HẢI-NGOẠI (Monthly)
P.O. Box 33627
San Diego, CA 92103
(714) 692-3680

THỨC TỈNH (Monthly)
P.O. Box 20537
Los Angeles, CA 90006
(213) 382-0374

Appendix 6

VIETNAMESE LINGUISTIC TABLES

Table A

Vietnamese Vowel System

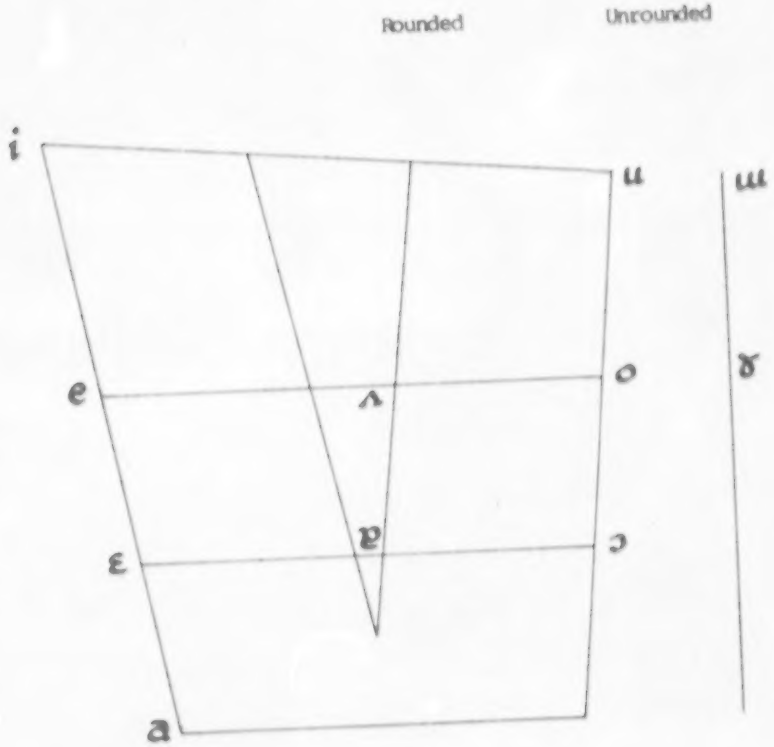

Table B

Vietnamese Consonant System

Manner of articulation \ Point of articulation	Bilabial	Labiodental	Dental	Alveolar	Retroflex or palatoalveolar	Palatal	Velar	Glottal
Stops								
Vls unas	[p]		t		(ʈ)	c	k k͡p	
asp			tʰ					
Vcd	b		d				g	
Nasals	m		n			ɲ	ŋ ŋ͡m	
Spirants Vls		f		s	(ʃ)		x	h
Vcd		(v)		(z)	(ʒ)	(j)	[ɣ]	
Lateral					l			
Trill					[r]			
Semivowels	w					y		

Abbreviations:

Vls = Voiceless

Vcd = Voiced

Unas = Unaspirated

Asp = Aspirated

[ ] = Sounds not having phoneme status

( ) = Phonemes not existing in all the main dialects of Vietnamese

Table C

Examples of Vietnamese Consonant Sounds

Stops (9)

/b/ with two allophones [p] and [b] in complementary distribution: (b) in *ba* (three) and (p) in *tháp* (tower).

/t/ in *tôi* (I or me)

/t'/ in *thôi* (cease)

/d/ in *đồi* (pair)

/ʧ/ in *tre* (bamboo)

/c/ in *cha* (father)

/k/ in *ca* (sing)

/kp/ in *học* (study)

/q/ in *gan* (liver)

Nasals (5)

/m/ in *ma* (ghost)

/n/ in *nó* (he or him)

/ɲ/ in *nhà* (house)

/ŋ/ in *ngà* (ivory)

/l/ in *lông* (hair)

Table C (continued)

Spirants (8)

/f/ in *phoi* (fade)

/v/ in *voi* (elephant)

/s/ in *xa* (far)

/z/ in *dê* (goat) does not occur in the dialects of central and southern Vietnam; it is substituted by /j/.

/ʃ/ in *sao* (star) does not occur in the dialects of northern Vietnam.

/r/ in *ruồi* (flies) occurs in the Central and Southern dialects. This phoneme does not occur in most dialects of northern Vietnam.

/x/ in *khô* (dry)

/h/ in *ho* (cough)

Lateral (1)

/l/ in *la* (shout)

Semivowels

Vietnamese has two semivowels. They are /w/ and /y/, which occur in diphthongs and triphthongs.

Table D

Vietnamese Vowel Letters

"a" represents the phoneme /a/ in such words as *ca* (sing) or *ba* (three).

"a" represents the phoneme /æ/ in such words as *bắp* (corn) or *nắp* (lid).

"a" represents the phoneme /ʌ/ in such words as *thấp* (low) or *cấp* (to issue).

"e" represents the phoneme /ɛ/ in such words as *xe* (vehicle) or *nhẹ* (light).

"e" represents the phoneme /e/ in such words as *đề* (dike) or *bê* (calf).

"i" represents the phoneme /i/ in such words as *đi* (go) or *bi* (marbles).

"o" represents the phoneme /ɔ/ in such words as *cho* (give), *to* (big), or the phoneme /w/ in such words as *hoa* (flower) or *toan* (mathematics).

"o" represents the phoneme /o/ in such words as *khô* (dry) or *mồ* (tomb).

"o" represents the phoneme /ɤ/ in such words as *mơ* (dream) or *tơ* (silk).

"u" represents the phoneme /u/ in such words as *đu* (to swing) *ngu* (stupid), or the phoneme /w/ in such words as *tuy* (although) or *quỳ* (kneel).

"ư" represents the phoneme /ɯ/ in such words as *hư* (spoiled) or *thư* (letter).

"y" represents the phoneme /i/ in such words as *ly* (glass) or *ty* (branch office).

Table E

Vietnamese Consonant Letters

"b" represents the sound (b) in such words as *ba* (three) or *bán* (to sell).

"c" represents the phoneme /k/ before all vowels except "e," "ê," "i," and "y" in such words as *cá* (fish) or *cũ* (old).

"ch" represents the phoneme /c/ in such words as *cha* (father) or *che* (to protect).

"d" represents the semivowel /j/ in central and southern Vietnamese dialects and the phoneme /z/ or /ʒ/ in Northern dialects in such words as *tự do* (freedom) or *do-dự* (to hesitate).

"đ" represents the phoneme /d/ in such words as *đi* (to go) or *đọc* (to read).

"g" and "gh" represent the phoneme /g/ in such words as *gặp* (to meet) or *ghét* (to hate). The digraph "gh" only occurs before "e," "ê," and "i."

"gi" represents the semivowel /j/ in Central and Southern dialects and the phoneme /z/ in the Northern dialect in such words as *già* (old) or *giặt* (to wash clothes).

"k" represents the phoneme /k/ before "e," "ê," "i," and "y" in such words as *kể* (to tell) or "ký" (to sign).

"kh" represents the phoneme /x/ in such words as *khen* (to praise) or *khóc* (to weep).

"l" represents the phoneme /l/ in such words as *lông* (hair) or *lá* (leaf).

"m" represents the phoneme /m/ in such words as *mẹ* (mother) or *em* (younger brother or sister).

"n" represents the phoneme /n/ in such words as *tên* (name) or *nếm* (to taste).

"ng" and "ngh" represent the phoneme /ŋ/ in such words as *ngà* (ivory) or *nghe* (to hear). "Ngh" occurs only before "e," "ê," and "i."

"nh" represents the phoneme /ɲ/ in such words as *nhã* (house) or *nho* (grape).

"p" represents the sound [p] occuring only in the final position in such words as *lặp* (to repeat) or *đẹp* (beautiful). In words borrowed from French, "p" can occur in the initial position.

"ph" represents the phoneme /f/ in such words as *phòng* (room) or *phải* (right).

"q" represents the phoneme /k/ and is always followed by the phoneme /w/ (represented by "u" in writing) in such words as *quên* (to forget) or *quà* (gift).

"r" represents the sound [r], which exists only in some varieties of Vietnamese: the phoneme /z/ in the Northern dialect and the phoneme /ʒ/ in the Central and Southern dialects in such words as *rắn* (snake) or *rồng* (dragon).

"s" represents the phoneme /ʃ/ in the Central dialect and most Southern dialects and the phoneme /s/ in the Northern dialect in such words as *sạch* (clean) or *sao* (star).

"t" represents the phoneme /t/ in such words as *tầu* (train) or *tám* (eight).

"th" represents the phoneme /t'/ in such words as *thu* (autumn) or *thật* (true).

"tr" represents the phoneme /ʈ/ in the Central and Southern dialects in such words as *trâu* (buffalo) or *tre* (bamboo). In the Northern dialect, "tr" is pronounced /c/ as if it were "ch."

"v" represents the phoneme /v/ in the Central and Northern dialects in such words as *voi* (elephant) or *vào* (enter). In the Southern dialect, "v" is pronounced like /y/, /vy/, or /by/.

"x" represents the phoneme /s/ in such words as *xa* (far) or *xôi* (glutinous rice).

Table F

Vietnamese Tone Marks

"/" (called *dấu sắc* in Vietnamese) represents a breathy rising tone in such words as *má* (cheek) or *lá* (leaf).

"\" (called *dấu huyền* in Vietnamese) represents the breathy falling tone in such words as *mà* (but) or *là* (to be).

"ʔ" (called *dấu hỏi* in Vietnamese) represents the falling-rising tone in such words as *mả* (tomb) or *lả* (exhausted).

"~" (called *dấu ngã* in Vietnamese) represents the creaky-rising tone in such words as *mã* (horse) or *lã* (plain water).

"." (called *dấu nặng* in Vietnamese) represents the low falling tone in such words as *mạ* (young rice plant) or *lạ* (stranger).

A word written without any diacritic mark (called *không dấu* in Vietnamese) represents the level tone. Examples are *ma* (ghost), *la* (to shout), or *ca* (to sing).

Appendix 7

HOLIDAYS AND SPECIAL EVENTS CELEBRATED IN THE VIETNAMESE COMMUNITY

Throughout the year, numerous holidays and special events are observed by Vietnamese at home and abroad, wherever Vietnamese communities exist. Holidays such as the Lunar New Year and the Mid-Autumn Festival are characterized by traditions, customs, and ceremonies. The Trung Sisters', Tran Hung Dao's, and National Anniversaries are important historical dates in the Vietnamese calendar, while Buddha's birthday is a religious celebration. All these traditional festivals are based on the lunar calendar.

LUNAR NEW YEAR'S FESTIVAL (*Tết*)--First day of the first month.

This is Vietnam's biggest celebration of the year and lasts at least three days. It corresponds to America's Christmas, New Year, Thanksgiving, Memorial Day, and Fourth of July combined. It is a family reunion, a spring festival, a national holiday, and everybody's birthday!

THE TRUNG SISTERS' ANNIVERSARY (*Kỷ-niệm Hai Bà Trưng*)--Sixth day of the second month.

This is the anniversary of the death of the Trung Sisters, the first heroines of Vietnam, who in 40 A.D. succeeded in driving the Chinese out of Vietnam after 247 years of domination. Three years later they were defeated by General Mah Yuen, sent by the Han Emperor to retaliate. Surrounded by enemies, they were forced to jump into the Hat River and drowned. The Trung sisters are revered by Vietnamese as is Jeanne D'Arc in France.

THE VIETNAMESE NATIONAL ANNIVERSARY (*Lễ Giỗ Tổ Hùng-Vương*)--Tenth day of the third month.

This is the anniversary of the death of King Hùng Vương, the founder of the Vietnamese nation. It consists of a national commemorative ceremony performed by dignitaries in traditional dress and attended by everyone.

BUDDHA'S BIRTHDAY (*Lễ Phật Đản*)--Eighth day of the fourth month.

Just as Christmas is the Christian celebration of Christ's birth, *Lễ Phật Đản* is celebrated by the world's Buddhists as the anniversary of Buddha's birth. Celebrations take place in pagodas throughout the country.

MID-AUTUMN FESTIVAL (*Tết Trung-Thu*)--Fifteenth day of the eighth month.

As its name implies, this children's festival falls on the fifteenth day of the lunar month of August. On that night, children parade along the streets holding lanterns and singing. The highlight of the procession is the Unicorn Dance, accompanied by drum and cymbals. Besides being fun for children, *Tết Trung-Thu* is also an occasion for family gatherings and special treats of mooncakes, fruit preserves, and candies.

THE ANNIVERSARY OF HUNG DAO (*Lễ Trần Hưng Đạo*)--Twentieth day of the eighth month.

By celebrating the anniversary of Tran Hung Dao's death, the Vietnamese people also commemorate a 13th century war against a Mongol invasion that lasted 30 years. In the final battle of that war, Tran Hung Dao's strategy led to the destruction of the Mongol fleet.

GLOSSARY

1. *Additive Bilingualism*: a process by which individuals develop proficiency in a second language subsequent to or simultaneous with the development of proficiency in the primary language.

2. *Affective Filter*: a construct developed to refer to the effects of personality, motivation, and other affective variables on second language acquisition. These variables interact with each other and with other factors to raise or lower the affective filter. It is hypothesized that when the filter is "high," the L_2 acquirer is not able to adequately process "comprehensible input."

3. *Basic Interpersonal Communicative Skills*: a construct originally developed by James Cummins to refer to aspects of language proficiency strongly associated with the basic communicative fluency achieved by all normal native speakers of a language. Basic Interpersonal Communicative Skills are not highly correlated with literacy and academic achievement. Cummins has further refined this notion in terms of "cognitively undemanding-contextualized" language.

4. *Bilingual Education Program*: an organized curriculum that includes: (1) L_1 development, (2) L_2 acquisition, and (3) subject matter development throught L_1 and L_2. Bilingual programs are organized so that participating students may attain a level of proficient bilingualism.

5. *Cognitive/Academic Language Proficiency*: a construct originally proposed by James Cummins to refer to aspects of language proficiency strongly related to literacy and academic achievement. Cummins has further refined this notion in terms of "cognitively demanding decontextualized" language.

6. *Comprehensible Second-Language Input*: a construct developed to describe understandable and meaningful language directed at L_2 acquirers under optimal conditions. Comprehensible L_2 input is characterized as language which the L_2 acquirer already knows (i) plus a range of new language (i + 1), which is made comprehensible in formal school contexts by the use of certain planned strategies. These strategies include but are not limited to: (a) focus on communicative content rather than language forms; (b) frequent use of concrete contextual referents; (c) lack of restrictions on L_1 use by L_2 acquirers, especially in the initial stages; (d) careful grouping practices; (e) minimal overt language form correction by teaching staff; and (f) provision of motivational acquisition situations.

7. *Communicative-Based ESL*: a second language instructional approach in which the goals, teaching methods and techniques, and assessments of student progress are all based on behavioral objectives defined in terms of abilities to communicate messages in the target language. In communicative-based ESL, the focus is on language function and use and not on language form and usage. Examples of communicative-based ESL instructional approaches include Suggestopedia, Natural Language, and Community Language Learning.

8. *Grammar-Based ESL*: a second language instructional approach in which the goals, teaching methods and techniques, and assessments of student progress are all based on behavioral objectives defined in terms of abilities to produce grammatically correct utterances in the target language. In grammar-based ESL, the focus is on language form and usage and not on language function and use. Examples of grammar-based ESL instructional approaches include Grammar-Translation, Audiolingualism, and Cognitive Code.

9. *Immersion Program*: an organized curriculum that includes: (1) L_1 development, (2) L_2 acquisition, and (3) subject matter development through L_2. Immersion programs are developed and managed so that participating students may develop proficient bilingualism.

10. *Limited Bilingualism*: a level of bilingualism at which individuals attain less than native-like proficiency in both L_1 and L_2. Such individuals invariably acquire Basic Interpersonal Communicative Skills in L_1 and often demonstrate Basic Interpersonal Communicative Skills in L_2 as well.

11. *Monitor*: a construct developed to refer to the mechanism by which L_2 learners process, store, and retrieve conscious language rules. Conscious rules are placed in the Monitor as a result of language learning. In order to effectively use the Monitor, L_2 users must: (1) have sufficient time to retrieve the desired rule, (2) be involved in a task focused on language forms and not on language functions, and (3) have previously learned correctly and stored the rule. These three conditions are rarely present in normal day-to-day conversational contexts.

12. *Partial Bilingualism*: a level of bilingualism at which individuals attain native-like proficiency in the full range of understanding, speaking, reading, and writing skills in one language but achieve less than native-like skills in some or all of these skills areas in the other language.

13. *Proficient Bilingualism*: a level of bilingualism at which individuals attain native-like proficiency in the full range of understanding, speaking, reading, and writing skills in both L_1 and L_2.

14. *Sheltered English Classes*: subject matter class periods delivered in L_2 in which teachers: (1) homogenously group L_2 acquirers, (2) speak in a native speaker to non-native speaker register similar to "motherese" or "foreigner talk," and (3) provide L_2 acquirers with substantial amounts of "comprehensible second language input."

15. *Submersion Classes*: subject matter class periods delivered in L_2 in which teachers: (1) mix native speakers with second language acquirers, (2) speak in a native speaker-tonative speaker register, and (3) provide L_2 acquirers with only minimal amounts of "comprehensible second language input."

16. *Submersion Program*: an organized curriculum designed for native speakers of a language but often used with language minority students. No special instructional activities focus upon the needs of language minority students. Submersion programs are often referred to as "Sink or Swim" models. In such programs, language minority students commonly experience a form of subtractive bilingualism, usually limited bilingualism.

17. *Subtractive Bilingualism*: a process by which individuals develop less than native-like Cognitive/Academic Language Proficiency in L_1 as a result of improper exposure to L_1 and L_2 in school. In certain instances, some individuals additionally experience loss of Basic Interpersonal Communicative Skills in L_1. In such cases, L_1 Basic Interpersonal Communicative Skills are replaced by L_2 Basic Interpersonal Communicative Skills.

18. *Transitional Bilingual Education Program*: an organized curriculum that includes: (1) L_1 development, (2) L_2 acquisition, and (3) subject matter development through L_1 and L_2. In *Early Transitional* programs, students are exited to English submersion programs solely on the basis of the acquisition of L_2 Basic Interpersonal Communicative Skills. In *Late Transitional* programs, students are exited on the basis of attainment of native-like levels of both L_2 Basic Interpersonal Communicative Skills and L_2 Cognitive/Academic Language Proficiency sufficient to sustain academic achievement through successful completion of secondary school.